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The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for such doth the Father seek to be His worshipers.—*John 4. 23.*

RELIGIOUS THOUGHT AND ACTIVITY.

Drury College of Springfield, Mo., has decided to share in Christian education in India by helping in the work of the American Board's college at Madura.

The organization of the First Independent Christian Science Church of New York may be the beginning of a secession movement among Christian Scientists. They are human, after all!

The Philadelphia Chamber of Commerce recently entertained at dinner some 375 young men and women, representing 57 nations, who are students in schools and colleges in Philadelphia. This is an idea that might be adopted by churches in different student centers.

Community Service, a national civic organization (One Madison Avenue, New York City), publishes articles on "A Seven Day Church Program" and "Recreation Outfits for Churches," which will prove practically suggestive to churches feeling their way along the lines indicated.

Representatives of the American Board recently met eight students of the Chicago Theological Seminary who have the notion to go to some foreign land,—China, if the way opens,—there to do team work for Christ. It is hoped that Chicago churches will finance such a Chicago band.

The continuation committee of the World Conference of Faith and Order, which met at Geneva last August, has published a pamphlet of 80 pages giving the proposals for Christian unity from all sources up to the Lambeth appeal. Copies can be obtained free from the secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Maine.

Dr. G. Campbell Morgan recently joined the Fort Wayne Presbytery from the Congregational Union of London, and then participated in the ordination of his fourth son to the ministry. Two other sons participated in the service, and still another is pastor of the Congregational church in Terre Haute, Ind.

In the "Ladies' Home Journal" Theresa Hunt Wolcott introduced an appeal for Sunday school work with this interesting passage:

A little girl whose parents were members of a famous religious sect always associated with Utah, was asked if she knew where Boston is.

"Oh, yes," she replied, "we send missionaries there!"

The Centenary, says Dr. Frank Mason North, referring to the Methodist Episcopal centenary effort, was "at first a dream, then a program, then a campaign, then an achievement, and now a contract." The bishops, in calling upon the church to give thanks for results attained, urge an evangelistic campaign for vastly greater results in 1921.

Sarah A. Dixon, pastor of a community church in Hyannis, Mass., thinks that "if the ministry can be cleared of its ecclesiastical nightmares there is no work in the world outside of motherhood more fitting for women." It affords ample room, she

says, especially in country charges, for the play of those broad sympathies which every woman possesses.

After visiting a hundred institutions during a twelve-month, stimulating the Christian interest of students, Dr. Allyn K. Foster states in the "Baptist" that he had a most unusual response among student bodies whenever he talked "about the great things of the gospel without adjectives or arguments." "Both idealism and religion lie close to the surface, and a little mining generally reaches them."

The "Chronicle" tells of a conference held in New York in January when a number of representative Episcopalians met to consider "the critical and pathological condition" of the Protestant Episcopal Church due to the presence in its system of "the wilfully injected virus of Catholicism." The insidious encroachments of medieval reaction, aiming at the Romanizing of the eucharistic office and the prayer book, were resented, and hearty coöperation will hereafter be given to the defense of Protestant and evangelical principles in the Episcopal church.

A "Missionary Helpers' Union of America" has been formed by five Baptist ministers with the purpose of endorsing faith missions. An 80-page booklet has been printed, giving particulars of a number of these, and offering to receive money to be forwarded, as designated or as led by the Spirit, without charge. The headquarters of this Union is the First Baptist Church of Elyria, Ohio, whose assistant pastor, Rev. O. G. Nichols, is its secretary and treasurer.

The first Bible ever printed in America was the version made by John Eliot for the Massachusetts Indians, whom he spent his life in evangelizing. He mastered their language, and reduced it to writing, then translated into it the whole Bible. The New Testament appeared in 1661, the complete Bible in 1663. Before he died there were twenty-three congregations of Indian Christians, each with an ordained Indian minister; but since the middle of last century there has not been a living Indian able to read Eliot's Bible.

The government of Porto Rico has set aside Goat Island as a leper colony, but without doing much for the welfare or health of lepers. On a recent visit to the island by an agent of the American Bible Society forty-three men and women, most of them young, assembled for a service and distribution of Bibles. One of them, who has been a patient for seven years, said:

"No one but you Protestants remembers us. None have offered us the consolation that you have. This book will be my companion from now on."

An old lady who has been there twenty-nine years inquired: "Jesus cured the lepers, did He not? I believe He will remember us."

The latest step in missionary coöperation is the proposal of an international missionary committee to take the place of the Edinburgh continuation committee. Preliminary action was taken at the annual meeting of representatives of the Protestant missionary boards at Garden City, L. I., by the nomination of a committee to work out the proposal and prepare for the first meeting of the international committee. Members of the latter will be elected by the various boards in North America, Great Britain and other lands. Its function will be to study the larger questions of education, Christian literature in the vernacular, the relation of mission work to political and economic conditions, with a view to effective coöperation and economy of missionary effort.

In the United States the Presbyterians lead in numbers of Christian Endeavor societies, with the Disciples of Christ second, and the Baptists or Congregationalists third; while in the ranks of the Reformed churches, the Lutheran, several of the Methodist bodies, the United Brethren, among the Episcopalians and Quakers, are thousands of societies in the aggregate.

Throughout the world the Methodists lead in numbers, since Great Britain, Australia, and others of the great colonies find room for the Endeavor Society in all their churches. On the continent of Europe, as is natural, in Germany, Denmark and the new republics of Esthonia, Latvia, and the kingdom of Jugo-Slavia, the Lutheran societies are in the lead. In missionary

lands the progress of the movement has been gratifying. Two thousand societies are found in India, 1200 in China, and a multitude more in the distant islands of the seas.

The growing tendencies on the part of Unitarians to observe Lent provoked "A Minister's Wife" to challenge the "Christian Register" for urging such observance. To the lady, who was brought up in an orthodox church, it seems pure retrogression and the adoption of practices which belie her present advanced beliefs. Her understanding of the Unitarian conception of God is such that an almost austere mode of worship would be the natural attitude of mind, less and less dependent on artificial stimulus, and independent of special seasons. In case the latter are necessary, "cannot some person in our fellowship think of some time which is more in accordance with our broad view?" she asks.

By way of reply the paper said that some Unitarians do "find in forms the beautiful trysting-place where they meet the Father face to face," and that of late years "congregational churches, including Baptist, Unitarian, Universalist, and Trinitarian, have awakened to the historic fact that the communions which exalt ritual and fixed observance have no right to a monopoly of the great human spring festival!"

The general secretaries of the Y. M. C. A. in a recent conference approved a conservative but vigorous maintenance of the Association program in other lands, and recommended that reënforcements be sent as rapidly as possible. Every city Association was urged to take definite and immediate steps to carry its share of responsibility in maintaining and extending this foreign program.

To this end each local Association was advised to organize strong committees and clubs for the effective cultivation of interest and prayer in behalf of the young men of all lands, such groups to adopt definite and adequate financial policies and goals. While recognizing the need for the unification of financial policies in the Young Men's Christian Association, the spiritual and financial advantages of a distinct appeal in behalf of the foreign work was emphasized.

Experience to date has been disastrous in various efforts to make the foreign appeal a part of general campaigns. On the other hand, it has been widely and thoroughly demonstrated that foreign work separately conducted brings religious results and general spiritual reactions of the highest value to the life of the local Associations.

Christian Daily Suspends.

The "American Daily Standard," which was established in Chicago December 22, 1920, with the intention of presenting the point of view of a Christian daily newspaper, and which was an excellent newspaper of its type, has suspended publication.

J. Clover Monsma, president of the publishing company and editor of the paper, issued the following statement:

"The 'American Daily Standard' has tried to meet the wishes of those people who profess to be dissatisfied with newspapers as they are.

"We have put out a Christian paper,—a paper that was clean, truthful and unbiased.

"There are two reasons why we are unable to carry on. The present financial depression has caused us much harm. At the same time, the Christian leaders of this town have failed us utterly.

"I want to state that I still believe there is a great field for a paper of this kind. Hundreds of subscriptions have been coming in during the last few days. The sentiment for a paper of this kind is widespread. But Christian leaders and our clean, high-class business men have failed to see the golden opportunity that was before them.

"We have fought and lost, but we are ready to try again."

Results in Evangelism.

It does not often fall to the lot of an evangelist, in visiting the scenes of a successful work of a quarter of a century ago, to find scores and scores of people who gave their hearts to Christ at that time, now happily and fruitfully at work in the churches of their home city, while others, scattered over the American continent, are also actively at work in the cause of Christ.

Twenty-five years ago Dr. John H. Elliott accepted the call of the evangelical churches of Spokane, Washington, brought

about by the efforts of the City Union of the Christian Endeavor Societies. At that time he had associated with him Mr. B. Frank Butts as musical director. More than five hundred united with the churches.

Last winter Dr. Elliott was again invited to Spokane to conduct meetings in the First Presbyterian Church, of which Dr. Sherman L. Divine is pastor, having as associate Mr. J. Hardesty Johnson, a leader and soloist with a tenor voice of rare sweetness, sympathy and power.

On the first Sunday after the campaign ninety-seven united with the First Presbyterian Church, the majority on confession of faith. During this last series of meetings the Spokane City Union of Christian Endeavor held their annual meeting and banquet in the basement of the church, and afterwards attended the meeting upstairs in a body.

Dr. Elliott's work during the season of 1920-21 has been with Presbyterian churches, and the results have been uniformly satisfactory, especially in the deepening of the spiritual life.

China and the Churches.

More than $3,000,000 has been given to the starving Chinese by the American churches, said an editorial in the "New York Evening Post" some time ago, and then continued:

"The church is decadent, we are told, but the first thought of any one who represents some pressing public need is to enlist the church's strength. 'Why Smith Doesn't Attend Church' is an inexhaustible theme for magazine symposia, but men who want to interest Smith in China or Poland do not rest until the churches call a 'Save China Sunday' or 'Help Poland Sunday.' Materialism is supposed to be corroding the fine self-abnegation of an earlier day, but after the church treasurers stand up and show that home missions, foreign missions, freedmen's aid societies, children's societies, temperance boards, Bible funds, and a dozen other activities survive and grow, there comes a long list of announcements like that of the $3,000,000 gift to China.

"The Christian denominations, with 42,000,000 members, are the greatest single group of organizations in America. Their membership includes in nearly all communities the most public-spirited and benevolent citizenship. Whatever the perils threatening church strength, the churches still play a notable rôle in altruistic endeavors."

"But don't Catholic parishes give?" queries the "Continent."

"When acknowledgments were printed in the 'Literary Digest' of the gifts it collected for the Hoover child-feeding fund, what a host of variegated churches were found scattered through the long, long list of givers! But did anybody note any Catholic church named as the source of such a contribution? Is it a Catholic rule not to give to a general popular benevolence? Or to put the matter more specifically up to the church, do the Catholic clergy never suggest any but church philanthropies to their people?"

CURRENT THOUGHT.

In a recent address Dr. Henry van Dyke said that no one charges young people of today with being a "generation of vipers," but that there is cumulative evidence of their being a generation of butterflies.

Dr. J. B. Gambrell, president of the Southern Baptist Convention, thinks that Paul and the other apostles probably knew as much about the return of Christ as any of us nowadays. "The second coming is an awakening and inspiring subject. It has proved very dangerous to highly imaginative minds, and not less so to dogmatic and self-centered men."

In the great parable the younger son "came to himself." Bishop Francis McConnell remarks:

"Surely it is not the Master's thought that men should wander into a far country to find themselves; but finding oneself is at the center of Christian thought. It is the business of the church to make a long journey for self-discovery unnecessary."

Dr. L. S. Keyser thinks that the output of liberalistic books is distressingly large. "The liberals seem to have gotten a perfect fury for publishing and promoting their views. They appear to think that salvation consists in saving people from the

old and evangelical conceptions of the Christian religion. Not salvation from sin, but salvation from orthodoxy seems to be their chief motive."

Many a speaker will sympathize with William Lyon Phelps, professor of English Literature at Yale, who has said that he gets credit for only twenty-five per cent of his after-dinner speeches. He continues:

"I always make four speeches. First, the one I prepare in advance, which is pretty good; second, the speech I really make; third, the speech I make on the way home; and fourth, the speech the newspapers publish, which bears no relation to any of the others."

In his book "Orthodoxy" G. K. Chesterton has a chapter entitled "The Romance of Orthodoxy," and in a passage of towering eloquence he says of the orthodox church:

"To have fallen into any one of the fads from Gnosticism to Christian Science would indeed have been obvious and tame, but to have avoided them all has been one whirling adventure. In my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect."

To have brought such a revolt of young people against family prayers there must have been something very oppressive in the religion of their fathers, said Dr. Orchard of London. "We know that when Christ did go visiting houses He was a most free and happy guest." Grace again is a trying business in some homes. But the giving up of these things has meant loss. "A child takes memories into its life not only from its infancy, but according to the new psychology from prenatal conditions. If a home is to be religious a beginning must be made at the betrothal."

A Roman Catholic priest, speaking at a hearing in the State House, Boston, said:

"Every great art and invention is begotten for a worthy purpose, but sooner or later certain perverted men, who prefer what is profitable to what is proper, debase the art or invention, and prey upon the weakness of human nature to its undoing. Then arises the need for the restraining power of the state. The need of such restraint is an acknowledgment of human weakness, but the time has come when we must invoke the power of the state to save our youth."

This sightless boy, 14 years old, has learned to read with his fingers. With his life before him he may be a blessing to many.

Would YOU help such a lad to be happy?

The New York Bible Society is printing the Bible in the new universal system of raised type for the blind. The brass plates for the printing cost for a Gospel $150, for a New Testament $1500, and for the whole Bible $5000. This is for the plates only, which are for permanent use. A Gospel portion costs $2, a New Testament $10, the entire Bible $50.

No persons are so full of appreciation as the blind. In our country one in every 1500 is blind.

A notable testimony is given by Sir Ernest Shackleton in "South," the book telling of his last expedition to the Antarctics. After two years' absence from civilization the intrepid explorer had to sail in a small boat over eight hundred miles of the stormiest ocean on the globe to save twenty-two starving comrades from death in those icy realms, and immediately with two companions to march for thirty-six hours over some of the most terrible glaciers on earth. Then he states:

"When I look back at those days I have no doubt that Providence guided us, not only across those snowfields, but across the storm-white sea that separated Elephant Island from our landing-place on South

Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me:

"'Boss, I had a curious feeling on the march that there was another person with us.'

"Crean confessed to the same idea.

"One feels 'the dearth of human words, the roughness of mortal speech' in trying to describe things intangible, but a record of our journeys would be incomplete without a reference to a subject very near to our hearts."

PERSONALIA.

Rev. James Black of Edinburgh, brother of Dr. Hugh Black, has accepted the pastorate of St. George's Church, Edinburgh, left vacant by the coming of Dr. John Kelman to New York.

The First Baptist Church of Fort Worth, Texas, has invited Dr. Joseph Broughton of Atlanta to become its Sunday school superintendent at a compensation of $7500 a year.

Pastor Theodore Monod, one of the best known Protestant pastors of France, died in Paris in March. He had lived in Canada and the United States, and assisted D. L. Moody in the World's Fair Gospel Campaign in Chicago.

Sadhu Sundar Singh has consecrated his life to mission work in Tibet. The Sadhu has already been there, and has suffered from its priests. He has a premonition that he will die martyred at our Lord's age.

Over sixty years ago the grandmother of S. J. Chuan, national Y. M. C. A. secretary for China, became the first Christian convert of the American Board mission at Szechuan, North China. His father and mother were also Christians, being the first two graduates of the college for young men and women. Mr. Chuan and two brothers and a sister were educated in this country through Christian assistance.

Our readers are familiar with Dr. J. Wilbur Chapman's hymn entitled "One Day." Charles M. Alexander requested that the chorus of that hymn be engraved on his tombstone. It is as follows:

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever;
One day He's coming,—O glorious day!

Jessie Brown Pounds, the writer of over a thousand hymns and spiritual songs, died in March. Among the best known of her compositions are "Beautiful Isle of Somewhere," "The Way of the Cross Leads Home," "The Touch of His Hand on Mine." Her latest poem, "Welcomed," was written for the memorial number of the "Christian-Evangelist," January 27.

Her husband is pastor of the Christian church at Hiram, O.

It is related of the late Dr. Frank W. Gunsaulus that as a young man he got into doubts and difficulties that almost led him to give up his faith. It occurred to him that Phillips Brooks might help him. So he went to Boston, arriving on a Saturday night, and at once sought out the great preacher. Dr. Brooks invited him to attend his service the next morning.

The text for the sermon that day was the inquiry, "How many loaves have ye?" Phillips Brooks urged his hearers to capitalize the little belief they already had. "Have faith in God, and let it grow," was his exhortation. That sermon marked the turning-point for Gunsaulus, and doubtless saved him for the Christian ministry.

A series of articles on "Some Living Masters of the Pulpit," contributed by Dr. John Fort Newton of New York, is announced by the "Christian Century." Sketches will be given of F. W. Gunsaulus, George A. Gordon, S. Parkes Cadman, Charles E. Jefferson, W. E. Orchard, Bishop Charles Williams, Dean Inge, R. J. Campbell, Maude A. Royden, Bishop Quayle, George W. Truett, Samuel M. Crothers, E. L. Powell, T. R. Glover, and John A. Hutton.

What is the basis of selection of this list? Presbyterians are wondering why there is not one of their number included, and only one Presbyterian abroad.

EUROPEAN NOTES.

"The Tsar and the Greek church six years ago banished one Baptist preacher to America," said Pastor William Fetler; "now the Lord is sending him back with twenty-seven more."

The band of evangelists trained in Philadelphia has reached Europe and separated into units for Poland, Roumania and Russia.

The clerical press of Italy exults over the fact that France will soon have a permanent ambassador at the Vatican. It profits by the event to sing the glories of the papacy as a divine institution, faithful guardian of all the teachings of the divine Master, and which alone maintains in the world the life of the Spirit. "To seek the pope is to seek Jesus."

During the first meeting of the League of Nations at Geneva last November presentation copies of the Scriptures were offered to each of the official delegates by the Alliance Biblique of French-speaking Switzerland. Two hundred and thirty-six Bibles and Testaments, supplied by the British and Foreign Bible Society, in 23 different languages, were accepted by representatives of over 40 nations.

The Protestant faculty of theology of the University of Strasbourg, desiring to do its share in strengthening the bonds which unite the universities of the allied and friendly countries with the French universities, sends word of the theological degrees conferred at Strasbourg,—bachelor, licentiate and doctor. A warm welcome is assured to any Americans who go there to study.

It is a happy omen that some of the German missionary societies show signs of fresh vitality.

The income of the Rhenish Mission has increased from 800,000 marks in 1913 to 2,500,000 in 1920. The income of the Berlin Mission has risen from 750,000 marks to nearly 2,000,000. Even when we allow for the extraordinary change in the value of the mark, these figures, given on the authority of Dr. Julius Richter of Berlin, are full of encouragement.

Missionary professorships have now been established at eight German universities, including Berlin, Halle, and Tübingen. A Roman Catholic chair of missions has recently been established at the University of Munich. A similar chair was founded at Münster in 1911, and a second at the same university in 1916, where, moreover, a Privatdocent is lecturing on the science of missions.

Christian Endeavor in Budapest.

In the city of Budapest, prostrated successively by war, by Bolshevists, and by the Rumanians, with multitudes starving in the streets, the Christian Endeavorers of the many societies which were decimated by the war have combined in two groups, one of men, of forty members, and another of women, numbering one hundred and thirty. Pastors, judges, teachers, doctors, clerks, postmen, tradesmen, etc., are in the men's society. No one is admitted who is not an active consecrated worker, willing to undertake hard service, though four times the number of active members attend the meetings of the societies.

These societies combine their forces for Christian service in the great city of Budapest, and hold weekly evangelistic services for adults, in nine places. They also hold eight Junior meetings weekly and thirty Sunday schools. Eight of the Endeavorers do Christian work among blind people in three institutions, twenty-four among prisoners in three prisons, twenty-nine among "depraved children," eight among persons who have attempted suicide, eleven among aged persons in three poorhouses, seventeen among prostitutes in two hospitals. A committee of fifteen propagates Christian literature, and twenty-two conduct a correspondence mission. There is also conducted a special Bible school for university students.

These Endeavorers edit a monthly religious paper, the "Mustermag" (The Mustard-seed), and an attractive Christian almanac, and publish other Christian literature.

"But these people are in great straits," says Dr. Francis E. Clark. To quote from a recent letter:

"'Our country is the poorest of all European states. This fact is sadly illustrated by the utter valuelessness of our money. The crown (our money unit) was

worth before the war 20 American cents, now it is worth one-sixth of one cent. The dearness is inexpressible. The average increase of prices is ten thousand per cent. The greatest sacrifice of our own people cannot sustain our work.'"

The Greek Evangelical Church.

Greece is not without a touch of Presbyterianism. Even leaders of Western Presbyterian churches were surprised when the minister of the Salonica church presented himself at the conference of the Pan-Presbyterian Alliance at Lausanne last August. Before the war these Greek Protestants were regarded as traitors by the bulk of their fellow countrymen, but the presence of the British armies in Macedonia changed their opinion.

In this connection a letter received from Rev. J. Riggs Brewster of the American Mission, Salonica, adds new information. After saying that one of the first impressions that forced itself upon his consciousness is the general desire for a purification of religious life and faith, people everywhere being dissatisfied with the status quo in church and community, and wishing for a renovation of life which will result in better conditions, he proceeds:

"There is one light in the darkness of moral and spiritual apathy which pervades the life of the community at present. Among the armies which have come to Macedonia has been the British. These men from England, Scotland and Wales have lived for over three years in Salonica and Macedonia. Simply to state this fact means a great deal to Macedonians. With all the ups and downs of military life, when men are supposed to live under the most elemental conditions, when it is taken for granted, and especially in the Levant, that armies come to destroy and live off the country where they are encamped, it must be said that the British troops made an impression for good upon this people which will never be effaced. Soldiers who are kind to women and little children, who do not molest young women, who buy what they want in the local village market or from the peasant on the road and pay a good price without complaint, troops which go to their own religious services on Sunday, many of them of their own free will, who have chaplains who preach the gospel in life and word, such men have made a lasting impression on the life of Macedonia.

"It is certainly not my object to paint the British troops as saints, but saints they are called by many an inhabitant of Macedonia. One thing is sure, that where a nation has been more or less permeated by the spirit and teaching of the gospel of Christ, where the Word of God is freely preached in the churches, taught in the home and school, the men who go out from that country, whether confessed Christians or not, go as heralds of a better civilization than can possibly be produced by any other means.

"Everywhere I go throughout this province I hear the same high words of praise and respect for the British. Then comes the opportunity to drive home the lesson—and often have I done it,—that a nation can be great and useful only by possessing the means of producing men and women of character. The means are in the church when the church performs the functions for which it was divinely ordained. The prevailing discontent with the spiritual condition of the church, and the knowledge of a people who do possess the liberty of gospel preaching, will do much to advance the acceptance of a purer faith and to aid in the reforms for which many are waiting."

The Greek Evangelical Church counts fifteen congregations at such historic centers as Thessalonica, Berea, Philippi, Athens, Corinth, Smyrna, Thyatira, Sardis, etc. Though small in numbers and prestige the church is full of faith and eager to forge ahead.

CHURCH METHODS.

Chicago has an interdenominational "Night Church," which last year, through meetings and the distribution of tracts and Scriptures, reached people speaking forty different languages.

Sunday school by mail is a plan adopted in Saskatchewan in the case of sixty children who are too far away to attend any school. Lessons are mailed to them for each Sunday. They answer questions, and forward their answers for correction.

To insure prompt attendance at church at Elat, Africa, a placard was hung over the door showing the words, "I am early." As soon as the service began the card was turned over, and the reverse side showed, "Shame!" On the second Sunday after the experiment was tried only twenty-three were late out of 1148.

Bishop R. E. Jones is reported as telling his Negro preachers that he is keeping a card index covering the activities of each minister. He says that he wants photographs of the Negro churches, one taken in front and one in the rear. He is going to appoint a general cleaning day, when every broken window pane is to be replaced, every smoking wick removed, and every carpet beaten well.

In a generous tribute to the value and success of a mission held by Gipsy Smith in Newark, N. J., Dr. W. J. Dawson says it has reasserted the power of the pulpit in the community. "No audiences so vast (the armory held 7000,) or so deeply interested have ever been gathered in Newark. Yet they have come for what is after all the simplest preaching of the gospel!"

The Church of St. Mary the Virgin of New York (Protestant Episcopal) has observed Washington's Birthday for several years as a quiet day for men. The program begins with early communion, followed by breakfast in the mission house. Three sessions are held during the day, the intervals being occupied in prayer and reading.

About sixty men were in attendance this year. The subject of the three addresses was the authority of the universal church, of the local church, and of the rector and parish.

The eight objectives of the Presbyterian progressive program, "a whole program for a whole church," are stated thus:

Spiritual life: the family altar promoted;

Evangelism: fifty thousand new members;

Missionary education: foreign and home mission study classes;

Christian education: the dedication of life;

Religious literature: the missionary survey and a church paper in every home;

Stewardship: adequate support for approved causes;

Every member canvass: much from some, something from all;

Ministerial support: a living salary for pastors.

In recent months the churches of Denver united in a movement to send a letter to each newcomer in the city, so far as it was possible to obtain his name. The letter contained a welcome to the city and an inquiry concerning the religious and social connections of the person in his former home. Upon the basis of this information he was put in touch with the churches and societies which would naturally have an interest for him.

The committee is composed of about 40 persons, one of whom is a United States ex-senator, and another a former mayor.

"If the nations believe in propaganda of ideas, why should not the church give greater place to doctrinal preaching?" asked Dr. Harris Franklin Rall of Garrett Biblical Institute, in pointing out "The Relation of Doctrinal Preaching to the New Day," at a Methodist Episcopal Council of Cities held in Buffalo. "The future will be won by ideas, not force. The ideas and ideals of Jesus are the only ones that are adequate. There should be an ordered instruction in the principles of Christian faith. We should have more teaching sermons."

A response from the floor was:

"Doctrinal, yes; but in the old terminology, no!"

A celebrated editor once received a letter from a minister telling him that his church was in financial straits, the congregations were small, the interest in home and foreign missionary work was very feeble, the prayer meetings had practically ceased on account of non-attendance, and altogether things were in a bad way.

They had tried popular concerts, literary and dramatic societies, whist drives, bazaars, young people's socials, and weekly cinderella dances.

"Would he be so kind as to help us by suggesting some new method of arousing enthusiasm and drawing the people together?"

The editor replied on a postcard: "Why not try religion?"

Dialogues in Church.

A series of dialogues has been held on Tuesdays at a midday service in an Episcopal church in London. The preacher announces a text,—the subject is known beforehand,—and is presently interrupted by a question, also prearranged. For half an hour the subject is opened up by a spirited exchange of question and answer.

Commenting on these services the "Life of Faith" says they are not so novel as some people imagine. "They are a common form of 'Apologetic' on the Continent, and they are not unknown in this country. But unless the thing is really well done it is better not attempted. A gaping crowd can always be drawn to witness a novel spectacle, especially when a brush is anticipated, but the spiritual value of these exhibitions is doubtful. The most effective form of these Conférences Apologétiques, as the French call them, is that in which two highly-trained men, in perfect sympathy with each other, undertake to set forth the pros and cons of some really vital religious matter. The man who acts the part of the 'advocatus diaboli' is strictly fair in setting forth current objections to the faith, but it is done in such a way as to call forth, on the spot, an adequate reply from the advocate of truth. The advantage of this form of Apologetic is, of course, that a complete statement is offered at one time and to one audience of some great truth. And it is better to present it then than to have objections and criticisms running riot."

LARGELY STATISTICAL.

The Volunteers of America have reached their twenty-fifth anniversary.

The 1921 budget of the American Bible Society calls for an expenditure of $1,222,367, which is 25 per cent higher than in 1920. Great difficulty has been faced in the production of the 1300 books in its catalog, not alone in increased expense but even more in getting manufacturing supplies.

Canadian Methodism set out last year to raise a national fund of four million dollars for missions and education and superannuated ministers within a year, if possible. When the canvass was completed it was found that pledges and gifts amounted to five millions, all in addition to the usual current income of the churches.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church will celebrate its one hundredth anniversary this year. The total amount raised in 1920, apart from bequests, interest and other special sources of income, was $3,027,518, whereas the total raised during the previous 98 years was only $2,011,615. A report of the pledges of 1175 parishes shows an increase for parochial support of 61 per cent over 1919, so that local resources did not suffer by the outpouring of money for the missionary work of the church.

It is planned to sustain and increase this good record by educational conferences, the training of leaders, and the education of the church at large in the principles and methods of Christian stewardship.

The report on the Forward Movement of the United Evangelical Church, when a million dollar fund for special objects additional to the normal work of the church was sought, shows that a total of over a million was pledged. In making the canvass stress was laid upon spiritual methods and objectives, and it was decided to follow it with an evangelistic campaign. The illness of the campaign director cut down the realization of all their intentions, but they thank God for the results attained.

It was the first effort ever made to organize that denomination in the interest of a movement that should reach every congregation.

The 89th annual report of the New York Protestant Episcopal City Mission Society reports a staff of 19 clergy, 24 trained lay workers, 58 full or part time helpers such as organists and teachers, and about 150 volunteer helpers. Their field of service includes 7 chapels and settlements, 9 correctional institutions, 15 hospitals, 2 homes for the aged, and also the immigrant station at Ellis Island and the Potter's Field on Hart's Island. Regarding the latter the report pictures a cross erected there in 1907 by the society, and says:

"It is literally in a field, a forlorn stretch of ground where a quarter of a million people have been buried. Do you know

that every tenth person who dies in New York is buried in Potter's Field? And before our chaplains went there they were interred without a prayer. Now the church service is read regularly, and the hardened

Cross erected on the Potter's Field, New York, in 1907, by the Protestant Episcopal City Mission Society.

prisoners who are the grave-diggers snatch off their caps and stand at attention. These are the nameless ones of a great city, but the message of the cross is that 'He calleth His own by name.'"

Dr. H. K. Carroll reports a decided improvement in the denominational statistics for 1920 as compared with 1919. The latter year showed a net gain of only 44,000 over 1918, and this covered a loss in Protestantism which was only made good by a Roman Catholic gain of 158,000. Alarmed by the bad showing, the various denominations undertook special evangelistic efforts throughout the local churches, and the result is a total net gain for 1920 of 667,007 over 1919, of which 125,000 is Roman Catholic.

The Methodist group of churches turned a combined loss of 75,951 into a gain of 237,127; the Presbyterian group a loss of 46,459 into a gain of 43,031; and the Baptist group a loss of 11,108 into a gain of 129,283. Lutherans gained 31,389, and Episcopalians 9995.

A disquieting feature of Dr. Carroll's statistics is a loss in ministers and churches in many of the denominations.

World's Sunday School Statistics.

For months preceding the Sunday school convention in Japan Sunday school statistics from all parts of the world were sought by W. G. Landes, statistical secretary of the World's Sunday School Association. Owing to the war it was impossible to obtain complete returns. Estimates had to be made in some cases, based on the best information available. The following figures appear in the Tokyo Convention Report:

	Number of Schools	Officers and Teachers	Scholars	Total
North America	155,944	1,697,520	17,065,061	18,762,581
Central America	167	606	13,061	13,667
South America	3,246	16,203	146,141	162,344
West Indies	1,617	8,953	128,437	137,390
Europe	68,189	680,189	7,943,440	8,623,629
Asia	32,854	65,704	1,314,156	1,379,860
Africa	10,015	46,007	660,218	706,225
Malaysia	538	307	15,369	15,676
Oceania	14,856	71,336	423,823	495,159
Grand Totals	287,426	2,586,825	27,709,706	30,296,531

BRITISH NOTES.

An organization is noted in the English papers called the National Association of Church and Mission Keepers. (Janitors we call them!) The objects are more pay and less work.

The London "Morning Post" fears that Mohammedans will get it into their heads that the British Empire is in the hands of the Jews, since there is a Jew at the head of the India office, another as viceroy of India, another as high commissioner for India, and a fourth as high commissioner for Palestine.

It will be remembered that Dr. Jowett preached by invitation in Durham Cathedral last year. Dr. Henson, present bishop of Durham, preached in Westminster Congregational Chapel, London, on a Sunday evening in February, by way of showing a spirit of unity. In his address he made no reference to controversial topics, but spoke of the moral bankruptcy of the world in the face of present unrest.

Speaking on church union in England Sir Charles Wakefield, a former Lord Mayor of London, expressed the conviction that the movement might be helped forward a little by the creation of a loosely-federated and unofficial body, which he would call the Joint Christian Council, formed by representatives of the consenting churches in as many geographical areas as possible, and with the least possible amount of central control.

A Methodist ecumenical conference will be held in London in September. It will embrace all forms of Methodism, and all races and colors. The number of delegates is limited to 550, of which the British Isles will send 220, the remainder coming from the United States and Canada and the other parts of the world where Methodism has a foothold. Of course the conference will have no executive or legislative authority, but it is hoped that inspiration and light upon common difficulties will flow from this fraternal gathering.

Under the title "Creative Christianity" the council of the World's Evangelical Alliance has planned for a united reaffirmation of fundamental truths at a conference in London this month. The subjects will include the relation of science and the Bible, the challenge of the present situation, the response of revelation, the basis and call to fellowship and witnessing.

The speakers will include prominent clergymen and ministers from different denominations, and also laymen.

The scope of the work undertaken by the Manchester City Mission is strikingly shown in the annual report, just issued. There are no fewer than 71 missionaries and deaconesses, who last year made 168,461 visits. Meetings held in mission halls, factories, lodging-houses, and in the open air numbered 12,453. The mission distributed in the year 330,860 tracts, books, and New Testaments.

We wonder if a paragraph like the following could be written of any business group in America?

"For the last twenty years, a few City men have met together on the last Thursday of every month, in the lunch hour, for the special purpose of asking God's blessing upon evangelistic work amongst coolies working on tea estates. With a view to making their prayers effective, these men have raised a fund, the proceeds of which they have remitted, year by year, to one of the I. C. M. missionaries in Ceylon. They have also generously undertaken to support the evangelists working in certain districts under his direction, thereby giving substantial help to the C. M. S. These facts we learn from a letter just received from Mr. W. E. Rowlands, for thirty-five years a missionary of the C. M. S. in Ceylon. In this letter Mr. Rowlands also points out that God has been pleased to set His seal upon this effort. In the parts for which the little band in London have made themselves responsible, the native Christians have shown remarkable earnestness and zeal in their endeavors to bring their heathen neighbors to the knowledge of Christ, and there is no reason to doubt that the whole Tamil Coolie Mission has shared in the blessing that has resulted."—"Life of Faith."

A deputation of United Free churchmen from Scotland has been visiting churches in eastern Europe and Palestine in which

that denomination is interested. A suggestion to erect a Scottish church in Jerusalem as a memorial of the participation of Scottish troops in the rescue of the Holy Land from the Turk has been warmly adopted by the general assemblies of the two great Scottish churches. An institute for Bible study will form part of the memorial.

Eighty-two years have elapsed since the first deputation was sent out by the Scottish church, the story of which, with its romantic results, remains a missionary classic. The present deputation planned to spend Easter at Jerusalem, when the whole subject of Christian missions in Syria and Palestine was to be reviewed with representatives of English and Irish churches. It was also to make certain investigations for the National Bible Society of Scotland and for the Edinburgh Medical Mission. A report was to be presented at a "Jewish Night" at the general assembly last month.

Is H. G. Wells also among the prophets? He joins the ranks of those who believe a world religion is coming. His "Outline of History," which he interprets as a story of great failures, (which seems to be the Bible view of man's attempts to live and govern himself too), ends by his becoming a prophet of good tidings as regards the future of mankind. Nationalism, the deification of the state which has superseded the divine right of kings, is a god which "must follow the tribal gods to limbo," and a conscious struggle to establish or prevent a political world-community will follow. This world-state will have a common world-religion, among other universal blessings,—a religion ushered in by a great religious revival "of a simplicity and scope to draw together men of alien races and now discrete traditions into one common and sustained way of living for the world's service."

Christianity appears in Mr. Wells' "Outline" as one among the other religious systems. The teachings of our Lord are reduced to the fatherhood of God, the brotherhood of man, and the coming of the kingdom of heaven. Systematic Christianity was built up by Paul and others, he says.

How easy and popular it is to invent alternatives to the facts and foretellings recorded in the Scriptures!

SOME SERMON SERIES.

At a series of afternoon gatherings for the intensive study of the Bible Dr. J. W. Weddell of Oberlin, O., sounded the following keynotes of the books:

Genesis: Begin with God;
Exodus: Come out for God;
Leviticus: Get right with God;
Numbers: Get somewhere;
Deuteronomy: Stop and think.

Taking "Life's Choices" as his theme, Rev. E. A. Thompson of Quincy, Ill., dealt on successive Sunday evenings with the

Choice of Amusements;
Choice of Vocation;
Choice of Equipment;
Choice of a Hobby;
Choice of Friends;
The Supreme Choice.

The Lyman Beecher lecturer for this year at Yale is the Rt. Rev. Charles D. Williams, D. D., Protestant Episcopal Bishop of Michigan, who is so well known for his fearless application of Christian principles to modern social conditions. Bishop Williams has chosen for his general theme "The Prophetic Ministry for Today," the titles of the eight lectures being as follows:

1. The Modern Minister a Composite.
2. The Prophetic Inheritance.
3. The Prophetic Message.
4. The Prophetic Message Today.
5. The Prophetic Program for a More Christian Civilization.
6. Critic, Reformer, Prophet.
7. The Prophet and the Priest.
8. The Gospel for a Day of Disillusionment.

Dr. George E. Rees of the Chestnut Hill Presbyterian Church, Philadelphia, has preached a series of Sunday evening sermons on "Red Letter Texts that Have Saved Lives and Made History." Among the topics were:

The Text that made a College Athlete a Martyr Bishop;

The Text that made a Spanish Cavalier a Flaming Evangel;

The Text that made a Boy of Fifteen a Preacher to Millions;

The Text that made a Farmer the Greatest Soldier of His Country;

The Text that Shook the World;

The Text that made an Epoch in the Life of a Nation.

The Ways of Jesus with Men.

A course of expository lecture-sermons on "The Ways of Jesus with Men" as shown in a series of contrasts in the religious experience of certain New Testament characters, has been given by Dr. Harris E. Kirk of Baltimore on Sunday evenings. The topics were:

Nathanael and Pilate: The right and wrong uses of the intellect;

Herod and Nicodemus: The secular and spiritual manifestation of conscience;

Peter and Judas: Diverse effects of intimacy with Jesus;

Matthew and Caiaphas: Two environments and contrasted destinies;

Attractive Centurions: Soldierlike simplicity and religious faith;

John and Thomas: The struggle of temperaments;

Peter and Joseph: The merits of open and secret discipleship;

Simon and the Thief: The cross in the life of two men;

The Hem of His Garment: A study of the behavior of crowds;

Simeon and John: The advent hope in two dispensations.

THE SAMARITAN PENTATEUCH.

One of the most interesting stories that comes out of the war deals with the Samaritan remnant who live at Nablus, near Jacob's well at Sychar. Communication with the colony was cut off during the war, but with the reopening of Palestine it has been possible to learn of their fate. Dr. W. E. Barton has had letters from the leaders, and tells the story in "Bibliotheca Sacra."

Dr. Barton visited the Samaritans in 1902. The late Mr. E. K. Warren became personally interested in them at the time of the World's Sunday School Convention in Jerusalem, and organized and financed an American Samaritan Committee, which among other benefits established a school at Nablus where boys were taught Arabic, Hebrew, French and English, and girls were taught to read and also to make lace. The war closed the school, and greatly impoverished the colony, but a census taken on March 20, 1919, reported 81 males and 60 females, a total of 141. That is a loss of 16 males and 11 females as compared with 1915, but it does not destroy hope of survival, although there is a shortage of potential mothers and a danger from inbreeding.

From the standpoint of Biblical scholarship the main interest in these people centers in their possession of a codex of the Pentateuch, believed to be the most ancient Biblical manuscript in existence. Dr. Barton says the scroll is 23.69 meters long and 39 centimeters wide. The skins are browned with age. There are 129 columns of the text, irregular in width and containing from 68 to 75 lines each. The codex is kept in a silver case, jealously guarded from outsiders,—it has been the plan to substitute some other ancient manuscript when distinguished visitors wished to see it. But through Mr. Warren's planning the codex has been photographed on plates 11½ x 15½ inches, forty-three in number, each exhibiting three or four columns of the original text.

The American Samaritan Committee will retain ownership of the photographic plates for the present, but prints will be sold, without copyright restrictions, by its representative in Palestine, Hon. John D. Whiting, United States Vice-Consul at Jerusalem. We may look forward to new light upon the text of the Pentateuch as soon as scholars have had time to digest this codex.

In order to combat the charges that the natives of South Africa are inherently inefficient, that they must have white guidance to attain proficiency in quantity and quality of work, that they are hopeless as traders, and that they have no inventiveness, the "Christian Express" invites natives to set down in writing incontrovertible facts that give the lie to such charges. Statements must, for the sake of brevity, be written on postcards. "If anyone wishes to see how much can be said in a very few words let him read some of the parables in the Gospels."

Insurance companies estimate that one third of all fire losses are due to the use of tobacco.

THE MISSION FIELD.

Bunyan's "Holy War" has been published in Hausa by the Religious Tract Society of London, for distribution in the Sudan.

The Women's Board of the Baptist Foreign Missionary Society calls for 181 new missionaries to be sent out before the close of 1924.

Miss Grace Farmer presents her appeal for work among lepers under five heads: alleviation, segregation, occupation, evangelization, and eradication.

During the rioting in Egypt last year missionaries and missionary property were respected. Not a single mission station was attacked, although government buildings were wrecked all over the country.

A Persia missionary, itinerating, stopped over night at a village. Her host, a man who has had no Christian fellowship except in a few brief trips to Teheran, asked her the meaning of the Lord's Supper. It was explained. Then he said:

"I didn't just understand, and in order to make no mistake I have been eating all my food 'in remembrance of Him.'"

"This place is just like heaven," was the grateful remark of the sister of a patient in the Ellen Mitchell Memorial Maternity Hospital at Moulmein, Burma, established three years ago as a memorial to Dr. Ellen Mitchell, the first woman doctor sent to Burma in 1879 by the Baptist women of America.

The first known conversion from Islam to Christ took place even before Mohammed died, says S. M. Zwemer. One of Mohammed's own companions left Arabia and went to Abyssinia, and there the impact of a living Christianity, although superstitious, opened the eyes of that Arab so that he wrote to Mohammed, as the Arabs themselves relate:

"I now see clearly, and you are still blinking."

People in Persia are demanding education for their girls, according to a writer in the "Moslem World," and if Islam seriously forbids it they will seriously consider forsaking Islam. Will it be for Bahaism or Christianity? Bahaism advocates the equality of the sexes, and the need of using every means by which progress may be made. It prohibits polygamy and divorce, and directs women to discard the veil and share as equals in social life. Christian homes are multiplying. Though Islam threatens death to those who leave her ranks, many take the risk.

The announcement has been made by the King of Siam of his betrothal to the Princess Valabeha Devi, daughter of Prince Naradhip. She is a graduate of the Presbyterian school at Bangkok, and a firm believer in the Christian faith. Following the betrothal, the father of the bride gave a reception to the teachers and pupils of the school in which his daughter had been educated.

The King of Siam is well educated, and sympathetic with the Christian work going on in his kingdom. It is expected that his marriage to this Christian princess will mean much to the work of missionaries in Siam.

Japanese women have been told by their government not to carry their babies on their backs. This is in an endeavor to raise the increasingly short stature of the Japanese people.

"Sitting on their feet from birth in the shawl-carry on the back, investigation has proved, stunts the growth," says Miss Ernestine L. Friedmann. "Even the komoris (little girl nurse-maids) are no longer to carry their charges in the traditional manner. Nothing is said about the injury to them!"

In connection with the work of the Y. W. C. A. in Japan, Miss Friedmann recently made a survey of health and industrial conditions.

"Congestion in factory towns in Japan is so great that beds never get cold," she says. "Each factory girl is allowed one mat, a floor space 6 feet by 3 feet. In their dormitories the same floor space is used twenty-four hours at a stretch. Matrons are few. More often some old woman is hired to go about during the night and keep the covers pulled over the girls so that they won't catch cold."

Prayer was made prominent in the Association meeting of the American mission at Cairo last February. The devotional committee proposed that the first day be set aside entirely for prayer,—thanksgiving, confession and intercession; that there be twenty-minute devotional exercises each morning; and that frequent pauses of a few minutes be made for prayer.

"Looking Up" was the keynote of the morning devotional exercises, with these Scriptures:

To God, Psalm 121;

To view the majesty of God, Psalm 93. 1-5; 96. 1-13;

To view the holiness of God, Psalm 99; Exodus 19. 7-25;

To view the triumph, Revelation 21 to 22. 5;

To behold Christ's interest in us, John 17. 9-26;

In confidence, John 11. 17-44;

Waiting for God's response, John 12. 20-36.

"Where are the recruits?" writes an Africa missionary, himself a recruit of 1918. "We want some of that sterling stuff which came home from the war, with blood pulsing high and faces agleam with high resolve. Some of the officers who commanded men, we would like them to be here and command attention to the gospel message. Some of the men who knew the French mud and American camp mud, we would like to see them decked with the African ooze on the trail. Some of the young doctors who forgot their shingle when the fight was on in No Man's Land, let them forget the shingle now and come out here. I pour down the castor oil and throw down a quinine pill, hoping that they will find out what is the matter inside and do the work. The nearest doctor is 70 miles away,—three days' journey. There is a big hospital coming, and we want some of the finest of Uncle Sam's nurses. We will take off our hats to them, as did those whom they nursed in the war days."

"Some twelve years ago," testifies a business man, "my wife and I decided to take a partnership interest in some needy foreign field, guaranteeing for this purpose a thousand dollars a year for three years, and we selected Guatemala as the field. The missionaries were invited to use us in every way possible, and we made a visit to Guatemala to see the associates in the field. This resulted in deepened interest and a comprehensive grasp of the opportunities, a five year program, and the raising of $50,000 for buildings. These buildings have, however, been destroyed by an earthquake, and we must begin all over again. But we are in no sense dismayed.

"A second visit to the field has been made, and friendships with missionaries, native pastors, teachers, and earnest native fellow Christians have been cultivated. These visits by laymen to simple people who have never been out of their country, this backing up their labors and sacrifices with a little help, have brought results,—a bigger outlook, and an inspiration bigger than any other interest in their country because of the value of the gospel.

"We have found the thrill of being close to a big problem, business life has been glorified, and a strong anchor has held against being dragged into narrow, self-centered channels."

German Mission Fields.

According to the "International Review of Missions" there are now in Germany 1,400 missionaries—men, wives and single women—unable to get back to their mission fields. Under the exigencies of war the allied governments, but especially the British government, felt it needful that they should leave their fields of labor.

Now that the war is over the question is asked, Is there to be no relaxation of this law of exclusion? "Suppose that there were a dozen black sheep among them, men who were more concerned for the exaltation of Germany than for the spread of the gospel, are the remaining multitude of workers to continue to suffer for the folly of the few? We have known quite a number of these when working on the field, men and women as devoted to the Lord's service as any from our own or other lands. And the testimony of the driblets of British and French workers who are trying to follow up the labors of those 1,400, those especially in the Cameroons and on the Gold Coast, is a unanimous testimony of praise and thankfulness for the reality and excellence and thoroughness of their German predecessors.

"We raise the question frankly as one that concerns the spread of the gospel. This is the chiefest of all causes and the most urgent of all human labors. Is there to be no distinction between those who were lovingly serving Christ on the foreign field, and the misguided politicians and their followers who have brought about the terrible present-day misery of Europe? Are the churches of Christ in this country justified in being so wholly apathetic in a matter which is so closely connected with the spread of the gospel? Can nothing be done, in a measure at least, to open the door for the return of not a few of those laborers?"

A Gaelic Psalm in Malaya.

Writing more especially of the young Scotchmen who have gone out to exploit the mines and forests, the commerce and agriculture of Malaya, Rev. William Cross says:

"One may fitly call them the front rank of our mission enterprise. There is not a lesson given in the mission schools, not a sermon preached in the native churches, not a Bible distributed by the colporteurs, but is colored by the kind of life the white man lives in his office or on his estate. . . . .

"These lonely planters have sometimes curious and touching ways of keeping alive their spiritual emotions. There is an estate where, in a lonely bungalow, the writer had a rare experience. Here lived a man from the Highlands of Scotland, his wife, and two bairns. He was the manager of the estate, a man with over a thousand natives under his direct influence. He entertained the visiting strangers royally, and then regaled us with music on the gramophone. To finish with, he said: 'I am going to put on a record that we play every Sabbath day.' The record gave us a Gaelic psalm as rendered by McLeod's Inverness Choir; and quaint, thrilling, tear-compelling it was to hear that wonderful home melody. It was like the chanting of angels to lonely exiles' ears.

"There is another planter's bungalow, over a hundred miles away. Here is another Highland family,—father, mother, and three children. The father, once a schoolmaster and a graduate of Aberdeen University, superintends some thousands of acres for one of our largest rubber firms. Many a pleasant welcome has the writer received under that hospitable roof at the end of a long day's journey. When all the duties of the evening were over, and the time to say good-night came, it was a surprising but amazingly sweet and restful thing to find that family worship was the rule in this lonely, far-off dwelling. Evidently they go systematically through the Bible, chapter by chapter, for they were at Joshua the first time, and on the next visit at Samuel. After the Bible reading, prayer. This was the keeping up of an ancient home custom. It is thus lonely men and women try to maintain spiritual links with the old country, and the God of their fathers reveals Himself as their God.

"There is another estate where for some twenty years and more a regular service has been arranged for between the planters and the minister at Penang. They send the estate launch for him once a month, and he travels eighty miles to reach the place.

"These are but randomly selected specimens of the men out there who keep the church's flag flying. Alas, not all are so strong and faithful to the teachings of home! Many succumb to the terrible temptations of the East. But even the most careless of them welcome the opportunity to worship, and all are generous in offers to help when any effort is made by the church."

THE HEALING ART.

The Christian church has a double duty to perform in relation to the healing art, according to Dr. C. I. McLaren in the "Korea Mission Field,"—interpretation and demonstration. Old Testament writers as well as the activity of Christ Himself ascribe healing to God; and the church adopts the same interpretation, looking beyond secondary causes. In mission lands especially the urgent claim presents itself to demonstrate in actual work that God's healing grace is still manifested through the church. Therefore it is our Christian duty to make our mission hospitals efficient.

The feeling of an older missionary in view of modern demands is expressed in a report of the Ichowfu Hospital for

women, China. General medical work was begun at that point over twenty years ago, and the present hospital dates from 1907. Let Dr. Emma E. Fleming tell why a new plant is needed:

"For more than twenty years our medical work was the only help for the millions of people to whom we were sent. And this work has been done under great difficulties, and contending almost single-handed with problems which require physicians, nurses, social service workers, teachers, and others by the score. Sometimes we were discouraged by the seeming lack of appreciation of our problems by the home churches, and felt like giving up, going back to simply teaching, but the needs are too pathetic, and we kept on doing and hoping. Is the day dawning? Are you really going to make us rejoice with the realization of our hopes? God grant it!

"I have worked long and faithfully under the old conditions,—was even joyful in my work, hoping, striving, and planning to have things better. But a wave of criticism has been moving through medical centers against the church for allowing the work to be done as we have had to do it. It is hard to get young physicians, and will be until our hospitals no longer belie the name. The entrance of Rockefeller into China meant the upheaval of what they call the old ways of unscientific and unequipped practice, and investigations of all the hospitals in China have black-listed our work at Ichowfu, putting us in one of the lowest grades of hospitals; and this grade must either be reinforced or our hospital closed and the staff sent to reinforce a better equipped place.

"Medical education of today is very different from that of twenty or twenty-five years ago, and the young men and women must be given the equipment which will enable them to work. They simply will not go when their lives would be a failure."

The feeling that one will not go to a needy field without an up-to-date equipment would paralyze pioneer effort in any branch of missionary service. While seeking the best, the nature of the work insists that men and women push forward with the gospel of salvation for soul and body, doing their utmost with such facilities as they can command.

Here is an illustration, and it could be duplicated many times over, of the beneficent work of medical missions.

Mrs. Crozier of Ukhrul, Assam, writes of a young medical student who has been a wonderful help in Manipur. In one medico-evangelistic tour among the villages he came upon a village where forty people were ill. He sought for the cause, and found it in a polluted water supply. Then he got a gang of village boys, cleaned out and stoned up the springs, and made trenches to keep away the surface water. He treated and prayed with and for his patients, who all recovered and gave him a triumphal exit from the village when he had to depart. "This, the work of a young medical student, one of our Christian converts,—the product of our mission!"

The Service of the Trained Nurse.

The increased numbers of trained nurses who are applying for foreign mission service mark a significant and encouraging development of this most important branch of social service.

In 1897 the Presbyterian Board sent to the land of Chosen its first trained nurse, who was to train other women for a like service. From that time to this others have been appointed for the same work, until now there are over fifty Christian young women who are conducting training classes in the various hospitals scattered through that Board's missions.

Less than ten years ago in the Shantung province of China the nursing of patients was left to the tender mercies of their friends. In 1915, when the new University Hospital at Tsinan was opened, the first class of educated nurse-probationers was received. This training school now has between 30 and 40 pupils, is registered under the Nurses' Association of China, and has five instructors, trained nurses, from Great Britain, the United States, and Canada.

May 15, 1920, was a red letter day in the annals of the West Persia Mission, for on that day the first class of trained nurses in Persia was graduated. These four young women are also graduates of mission schools in Tabriz and Urumia, and are a fine type of Christian womanhood. Two

of them were in the little band rescued from Urumia by Consul Paddock in May, 1919.

The Moslem doctors who attended looked on in wonder. A man in the audience said to the missionary:

"You have raised our nation higher by making it possible for these girls to receive diplomas in nursing."

There are but four American nurses in the whole of Persia,—two on the border of Afghanistan, one in Teheran, and one in Tabriz; and there are now these four Persian trained nurses.

Lebanon Hospital.

"Asfuriyeh," the place of birds, is the hopeful and poetical name of the Lebanon Hospital for mental diseases at Beyrout, Syria. Founded in the name of Christ to care for the poor lunatic people in that land, who otherwise found no shelter and were subjected to horrible treatment in the belief that they were possessed by demons or jinns, the last annual report tells of 1761 persons admitted since 1900. The majority of these were from Syria, but Palestine and Asia Minor, North Africa and other parts also furnished a quota, while twenty-eight were natives of other lands who were traveling or had settled in Syria. Among the patients were 365 Moslems, 438 Maronites, 148 Jews. The unsectarian spirit is a testimony to Christian philanthropy. The work was carried on without interruption during the war; indeed, the hospital was able to render important extra services.

A committee in support of this hospital has existed in Philadelphia since the beginning, of which R. B. Haines, Jr., of 719 S. Fourth Street, Philadelphia, is secretary. A New York committee has lately been formed, whose secretary is Mrs. J. E. Johnson, Jr., Hartsdale, N. Y.

An interest was also begun amongst the Syrians in New York, and a sum of over $1800 collected amongst them towards a new pharmacy which the Syrians hope to provide as their contribution to Asfuriyeh. A committee of Syrian ladies promised to do their utmost during last winter to collect the remainder of the amount needed for this purpose.

MISSIONARY PROGRESS.

It is not always that progress in a given field can be observed as clearly as given by Rev. A. W. McGregor in the C. M. S. "Gleaner":

In the history of the work at Weithaga, the oldest station of the Kenya Province (British East Africa), various phases are well marked. The first three years (1903-6) saw large congregations gathered on Sundays, first in the open air and afterwards in temporary grass churches, drawn together out of curiosity to see the strange white man and to hear for the first time the wonderful story of the love of God to man. The years 1906-9 brought experiences of persecution to those young men who had been won for Christ. There were attempts to poison, to intimidate by witchcraft, to spoil their goods, to spear them, to strike them in the face with burning brands, and one boy was beaten to death because his father was an adherent. From 1910-17 steady, persevering evangelistic work was carried on by African Christians, followed in 1918-20 by the ingathering.

From the founding of the station in 1903 till 1917 there were 153 baptisms; during the last two years, 370. At the present time there are considerably over 1000 under definite instruction as inquirers and catechumens. Throughout the Weithaga mission district the daily attendance at the schools is about 1600.

The 86th annual report of the Punjab mission of the American Presbyterian Church, as of date September 30, 1920, is an 86-page pamphlet, printed at the Wesleyan Mission at Mysore. This is the oldest mission of the Presbyterian Board. It ministers to a population of nine millions with a staff of 93 missionaries, assisted by 575 native assistants. There are 32 organized churches, of which nine are self-supporting, and 567 unorganized groups of believers. The total baptized community is 34,047, with nearly 4000 communicants on the roll. Schools of all grades and kinds number 96, with a total of 6552 pupils. Hospital work and zenana visitation and literature distribution are also carried on.

The sixtieth anniversary of the founding of the South China Baptist Mission was

made an occasion of special celebration in Swatow last fall. Stirring addresses were given by visitors, missionaries and leading Chinese. To all came a new sense of responsibility for service and a new realization of power to accomplish.

"The most spectacular feature of the celebration," writes Dr. A. F. Groesbeck of Chaoyang, "was the parade of the schools in Swatow after the celebration proper was over. The students from Kityang, Ungkung, Nam-oa, Kaying, Chaoyang, Chaochowfu, Swatow, and of course Kakchieh, assembled on the parade grounds at Swatow. There were more than 1,200 students in line! That parade was at least half a mile long. I do not mean to infer that it ever got straightened out, for no street in that city of 80,000 is long enough for that. There were the kindergartners, the students from the women's Bible training school and the theological seminary, boys from the first year primary up to college classes, girls from the girls' schools of all grades, boy scouts,—more than half a mile of students in line, all in Christian schools and many in training for Christian service. Even the staid Occidental forgot the noise and display in this sight of what God hath wrought in the past sixty years! Then, a single school with eight pupils paid to attend; now, 167 schools with 5,565 pupils paying over $50,000 annually in fees. Could we have had all our schools in line, the line would have been almost three miles long!"

Women of China learning to read the simplified characters of the new national phonetic script. (From *The Bible and Missions.*)

The 83 missionaries and 2,000 or more native Christians who attended the all-Burma Baptist Convention held in Mandalay a few months ago, obtained a new insight into what Christianity has done and is doing in the great land of Burma. An extraordinarily large number of Christians were present from the hill tribes.

The convention, according to the missionaries, marked an epoch in the history of Kachin missions. Thirty-seven years ago Rev. L. W. Cronkhite of Bassein witnessed the first two baptisms among that people. At that time there were no books in the Kachin language, there were no schools, and the bodily untidiness of the people is said to have been almost indescribable. At the convention the Kachins were represented by 208 delegates, and there are more than 1,000 other Kachin Christians in the mountains from which

these delegates came. Much of the Bible has been translated into Kachin and the people now have a dictionary, a grammar, a hymn book with 370 hymns, a newspaper and school books.

Twenty years ago there was not a Christian Lahu in Burma. Now there are 12,000 or more church members among the Lahus. A choir delegation of twenty-three young people from the Lahu country, near China, walked 300 miles to attend the convention.

CHINA.

The Maritime Customs of China estimates the net increase in the population of China since 1900 as sixty-eight million souls. This is filling the country with youth. After one hundred years of effort there are nearly one million communing Protestant converts in China.

Recruiting for the Ministry.

The Chinese Student Volunteer Movement set aside March 28 to April 3 as a week of recruiting for the native ministry. The objects in view were to show the obligation of all students to serve the church; to guide qualified students into the ministry; and to unite teachers, pastors and church leaders in prayer for a greater supply of educated ministers.

The following statistics of the church in China are given:

Communicants	344,137
Evangelistic centers	8,726
Organized congregations	6,305
Ordained pastors (Chinese)	1,058
Church schools (excluding colleges)	6,851
Middle schools	289
Students in schools (excluding colleges)	198,778
Total educational staff	10,801

The Student Volunteer Movement in China has a most loyal executive committee, which employs at the present time one traveling secretary, Pastor Ding Li-Mei, who has made a great impression upon the church in China. In addition to his visitation work, and the important work which is being done by teachers in the schools throughout the school year, great emphasis is placed upon the opportunity of the ministry as a life work in the student conferences held during the year in 13 places. In two conferences of students held in February more than 20 students made decisions for the ministry.

In the Week of Recruiting held last year 131 students made such decisions. The aim is not for numbers, but for qualified men.

The Challenge of Young China.

Observers in China are watching with much interest the political ferment that has been working for over a year among the young people of that country. The introduction of western ideas has completely changed the character of the student classes from the dignity of the old educational system. New political and social ideas have come in.

Under the menace of Japan's Shantung and other aggressive policies a feeling of indignation and protest flamed out in the organization of a student movement. Great processions of young men and women, schoolboys and girls, took place in country villages as well as in large towns. They demonstrated in front of official residences, burned large quantities of Japanese goods, and in other ways proposed a boycott of Japan.

The student associations in different schools and colleges send representatives to local associations, which in turn are linked up with provincial associations, and so a general students' association has been formed.

"In this students' movement there seem to me certain elements of great hope for the future," says Rev. Edgar Dewstoe in the "Foreign Field." "Their unity is a marvel. China has always been a land of divisions; family against family, clan against clan, province against province. A national consciousness is slowly growing, and the united action of the youth of China augurs well for the China of tomorrow.

"Their patriotism is a real thing. And this love for their own land has only to be fastened on those things which make for true greatness to become an effective force for progress.

"Their desire to serve their country is an asset of great value, and no land need despair of its future that can claim in such

degree the devoted service of its young manhood and womanhood.

"But above all I am impressed by the life shown in this great movement, the wealth of young life throbbing through the veins of this ancient nation,—life that will not be denied, that must find its expression, that holds possibilities beyond our dreams. Here are the leaders, the creators of the future. How to train them, how to give direction to this abounding life, is the most serious problem that we have to face. To win the student body for Christ is to regenerate China."

INDIA.

The Allahabad auxiliary of the British and Foreign Bible Society published 453,000 copies of the Scriptures during 1920, in spite of the increased cost of production. The number sold was 160,395 more than in 1919, and more than double the 1918 total.

A group of native Presbyterians in India has addressed a voluminous complaint to the Presbyterian Board based upon the desire to have a vote on the disposition of funds coming from America, and to have a share in mission administration.

The reply of the board is said to have voiced its sympathy with the aspirations of the Indian brethren, but to have denied their immediate requests on the ground that all native power should be poured into the native church, without taking the strongest leaders into a foreign organization which presumably will retire from the field when the native church is strong enough to take it over independently. But native Christians are as a matter of fact sharing more and more in the administration of church affairs.

That native Christians are not all losing their heads in the current political unrest is shown by a speech of the president of the All-India conference of native Christians at Calcutta. Listen:

"We owe so much to the British government for our very existence as a community that we surely cannot sit still and hear that government maligned and misrepresented and slandered. We owe much to those individual English people who are our spiritual fathers and mothers, our gurus. Where should we be but for the Duffs and Careys, Wilsons and Millers, Lefroys and Humes, Ewings and Andersons, Caldwells and Marshmans, who built up the Indian Christian church; but for the refined gracious English women who in our girls' schools imparted of their sweetness and culture to our mothers and wives? Were they bloodthirsty, heartless and proud, seeking only the ruin of India?"

Naming a New Conference.

A new annual conference of the Methodist Episcopal Church was organized last February in territory that embraces the valley of the Ganges. When it came to naming the conference discussion arose.

The missionaries, with a few exceptions, favored calling the new conference the "Ganges." They pointed out the tremendous sentimental value in such a name, in view of the great religious significance attached to this ancient sacred river, where mothers have during all the bloody centuries past thrown their children to the crocodiles. They pointed out the thrill that would go through the entire church at the idea of capturing for Christ this stronghold of superstition.

The native preachers, however, saw in the Ganges only the heathen symbol of a god associated with all the superstition, corruptness, and blasphemy of a pagan worship.

"Name the new Conference the 'Jordan Valley Conference,' if you like," said one, "but not by the name of a heathen god."

"If you name it the 'Ganges,'" said another, "the Hindus will say the Christians too are worshiping the Ganges."

So in deference to this sentiment of the native preachers "Lucknow" was chosen as the name of the conference. This aversion to the name Ganges is very strong evidence, which should occasion thanksgiving, that the Christians of India have so completely turned from their idols that they cannot view with complacency using the old name even in a new, Christian significance.

Look for the best in others. Do you not wish them to do so with you?

MORAL CLEAN-UPS.

A review of one's personal experience, not to say a larger survey of history extending over several generations or centuries, shows that tendencies arise in society which gather force and grow until they reach a climax. It is true of good tendencies, but it is more frequently noticeable of evil.

For a year or two we have been disgusted with the growing looseness of women, even some professing Christian women, in their habits and dress, and with the blatant viciousness of the movies. Apparently these have now reached the stage of public nausea, and steps are being taken to check them. Two recent indications are an appeal by the Women's Auxiliary of the Episcopal church to help raise moral standards, and a pledge on the part of leading movie producers to cut out of their productions features calculated to promote vice and crime.

The women's appeal admits things not fit to be seen or heard "in every circle of society and in every phase of life, but particularly in the habits of our women, young and old, as shown in insidious conversation, profane language, indecent dress, improper dancing, excessive drinking, gambling, and a general indifference to reasonable safeguards of proper conduct." It does not seek to shift the responsibility for the present distressing conditions, but considers women to blame through ignorance, indifference, or silent acquiescence, if not by actual positive count.

To recall Christian women to help emphasize Christian and American standards and ideals, and to place social life on a saner basis, the appeal suggests that parents be aroused; that meetings of mothers and other thinking women be held to consider ways of "eliminating the obnoxious features such as indecent dress, the painting of faces, excessive drinking, improper dancing, joy riding, vulgar conversation, swearing, etc., etc."; that meetings of girls be held to discuss these low practices in a sympathetic and intelligent manner; that public opinion be aroused to guard against "the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form."

What a terrible confession of moral breakdown! And what more might be mentioned under that double "etc., etc."!

But why stop short at the merely society and ethical view of these things? Why is there not some clear word as to the sin in God's sight in such conduct? The time has come to call sin SIN, and deal with it as such, and face people young and old with the responsibility of sinning against GOD.

As for the movies, the swelling tide of indignation seems to have reached the trade itself. They have seen a light, and are calling for a clean-up from within. The National Association of the Motion Picture Industry proposed remedial steps in a series of resolutions which we will not occupy space to print, but which are also a frightful conviction of the indecency and danger of the movies up to date.

Doubtless they feel that when films are clean and legitimate they will be stronger to resist public control or censorship; but we are reminded of the long struggle reformers had with the liquor interests, who debauched legislatures, courts and police, defied the law and decent people, and only started to clean house when prohibition scared them.

The town of Pomona, Calif., attacked the double issue of movie degeneracy and Sunday abuse by voting an ordinance "making it unlawful to keep open any theater, motion picture theater, public dance hall, pool or billiard hall, skating rink or other place of public amusement within the City of Pomona, on Sunday. Provided, that said ordinance shall not apply to programs, concerts and entertainments given by religious, benevolent, fraternal, patriotic and charitable societies, or other societies of like character, where no admission is charged." And this in spite of its being within the movie industry zone near Hollywood, and although Douglas Fairbanks and a swarm of other movie actors and actresses electioneered against the ordinance.

When the public is aroused it can get what it wants, one way or another. Let us arouse the public conscience!

EVANGELISM IN THE OPEN AIR.

It is only stating a bare historical fact to say that the gospel was born in the open air, and in the open air it witnessed its earliest and most lasting triumphs. If we take the Book of the Acts as our guide we shall find that practically all the evangelistic enterprize of apostolic days was an enterprize in the open air. We find also that the mighty exploits of Whitefield the field-preacher and Wesley the flaming evangelist were exploits in the open air.

There are many reasons why we should address ourselves to this subject without delay, but the principal reason, surely, is the fact that the multitudes are disinclined to attend churches and church buildings to hear the gospel. And as faith cometh by hearing, and hearing by the Word of God, it is of the utmost importance that the multitudes should hear the Word of Life in the available open spaces of our cities, towns and villages. It would almost seem worth while, in the case of well-nigh empty churches, for Christian people to give up the Sunday evening service, and form themselves into an evangelistic band, resolved upon the evangelization of the masses and the salvation of souls. In such work they would have apostolic sanction and the support of the greatest soul-winners of history.

Evangelistic work in the open air is the most difficult work we can undertake. Many a preacher, fairly successful within the quiet, sympathetic atmosphere of a church building, is a dismal failure when he faces the stern battle of the open air. Many an address which was effective from a church pulpit misses the mark completely when delivered under these more difficult conditions. It will be well, therefore, if we dismiss from our minds the thought that open air work is easy, and can be undertaken by any one who is willing to make an attempt.

A preacher in the open air requires a good voice, bold, clear and attractive. He needs a first-hand knowledge of casual humanity, an experimental understanding of the gospel of God's grace, and above all a tremendous faith in the value and possibility of open air work. If such men are supported by an earnest band of workers, a capable choir, and are given a good pitch where the hearers are not in imminent danger of being run over, the good that may be accomplished cannot be estimated.

Open air work presupposes a very real amount of consecration on the part of Christian people. It goes against the grain. The flesh protests against such an adventure. A man is more likely to feel self-conscious in the open air than in any other place where he attempts to work for Christ. He cannot be sure of anything save the deep, unspoken, but nevertheless real need of the people who will stand round to listen to his message. He cannot always be sure of sympathy. He may, indeed, receive a good deal of criticism, or be met with amused indifference; but if he knows whom he has believed, and is persuaded that the gospel of Christ is the power of God unto salvation to every one that believeth, he will win through, and overcome all the obstacles that may be set in front of him. In this field of operations an overwhelming sense of conviction is an imperative necessity.

There are two or three practical suggestions which may be made with profit.

In the first place, each church should make a survey of its surroundings, and if no open air work is being attempted at present, decide upon the best spot to begin. The very decision to undertake open air work will create a new sense of soul-winning responsibility on the part of the members.

In the second place, an appeal should be made for volunteers; and here there is the widest possible scope. A choir will be needed, and soloists, and friends to stand in silent sympathy and support, and others, it may be, to distribute suitable literature. We believe that a powerful, well-equipped open air band attached to every church of every denomination would do not a little to stimulate a real interest in the gospel of the Lord Jesus Christ.

In some cases, of course, it may be possible for churches to combine in a wise and fruitful coöperation. Such an expression of unity in evangelism is in itself a

powerful testimony to the love of God which is in Christ Jesus our Lord. There can be no difficulty of "consecrated" buildings when we come into the consecrated fresh air, and clergy and ministers will find very early in the campaign that the only message which has any value for the multitude is a message on which they are agreed.

Of one thing we may be sure: the fields are white unto harvest. The real tragedy is that the harvest is plenteous, but the laborers are few.—From the "Life of Faith."

THE ESTHETIC TREND IN PRESENT-DAY PROTESTANTISM.

Rev. Fred Smith.

The curious but abnormal relationship of Protestantism to art is one of the strangest episodes in the age-long related history of religion and art. It is generally conceded that between religion and art there exists an intimate relationship. It has to be confessed, however, that the best evidence for this fact lies outside the pale of Protestantism. For this reason the history of Protestantism reads somewhat disappointingly to the Protestant who happens to be a lover of art also. Generally speaking, the attitude of the Protestant churches has been one of seeming indifference, and even, in some cases, of antipathy to art. Beauty and truth were divorced.

We are not of those, however, who forthwith begin to say all manner of things evil against Protestantism because of this supposed defect. There are some faiths as well as men that have been maimed for the sake of the kingdom of God. Sound psychological reasons in the case of continental Protestantism and sound ethical reasons in the case of English Puritanism can be produced to satisfactorily explain this otherwise lamentable separation. Sometimes, as in the case of the Pilgrims of New England and the Methodists of old England, circumstances rather than convictions kept the two apart. It would be an interesting and informing study, were it appropriate to this article, to trace to their source the reasons for the various but on the whole lukewarm attitudes taken by the different Protestant churches to art in general. We surmise that the results would not be altogether condemnatory of Protestantism. It is the misfortune of Protestantism that she is remembered by many people for her omissions rather than for her positive contributions to life. Critics have been prone too often to take notice of the alienation of Protestantism from art without inquiring too closely into the reasons underlying this state of affairs.

Yet, when we have said all this in extenuation of Protestantism, it must be admitted that she has not seldom been the victim of her own virtues. The early Protestant, child of the Renaissance as well as of the Reformation, was obsessed by the fact of individuality. He had discovered himself. Man, each man, was an entity before God. He was personally accountable to the Supreme Being. The sovereignty of the eternal King became the over-arching fact of experience. Naturally such a man became more interested in character building than in cathedral building. He had other things to occupy his attention than genuflexions and rituals. As Swedenborg would have phrased it, he was concerned with "the interiors" to the exclusion of everything else. He had

> "A never-dying soul to save,
> And fit it for the sky."

In such a task esthetics were of little avail; even ethics fell short of accomplishing this great work; salvation was by faith, and faith alone. Life was by faith in the Son of God, and its expression was summed up in the stern word, duty.

Happily, no one is more willing to recognize the over-reaching emphasis in this attitude to life than is the descendant of these selfsame Protestants. We have come into the larger knowledge, through the sciences of psychology and sociology, that man is more than a soul, he is a

socius. Man is never merely an individuated individual, a unitary entity; except perhaps when he is dead, and then he has ceased to be a man. Man exists and lives always in a state of relationship. This sometimes forgotten truth has no greater value than in the organized religious life of man. As Dr. Clifford, the veteran of English Nonconformity, said many years ago, social worship is an everlasting necessity. But you cannot have worship without the assistance of art. Some have dissented from this, and, ostrich-like, have tried to ignore art in their worship. In actual fact, however, this simply meant that they worshipped anti-esthetically. There is no such thing as a non-esthetical worship. One has to be for or against, and virtue rests with one or the other according to circumstance.

From the foregoing the reader will have gathered that circumstances have not always been propitious for the harmonious working of Protestantism and art. In our day and generation a happier condition of affairs prevails. The tide of circumstance has turned, and Protestantism even now is giving more attention to the gracious ministries of art. Various factors have contributed and are contributing to this desired end.

Factors in the Case.

So far as the churches themselves are directly concerned the beginnings of this new order of things can be traced back to the Anglo-Catholic movement in England in the early part of the last century; a movement which has manifested its fructifying influences through the intervening years both in Great Britain and in America. A generation ago Dr. Fairbairn recognized that "because of the Anglo-Catholic movement the religious spirit of England is, in all its sections and varieties, sweeter today than it was forty years ago, more open to the gracious ministries of art and the graciousness of order."

One wonders sometimes how intimate is the connection between that movement and that known today as the Free Catholic movement in England. It is certainly significant for our time that a movement which is taking such deep root in England as is this movement has as one of its main motives the encouragement of "the reverent use of the fabric of God's house, the reverent use of the things that belong to its worship"; and to this end its members are expected "to make beautiful the sanctuary with the beauty of holiness and by the resources of every pure art." One familiar with the religious life of England or of this country will not need to be told that the principles embodied in the foregoing statement are exerting a powerful influence far beyond the nominal membership of the movement.

The quest for the beautiful has become the habit of the orthodox Protestant. Incidental but important evidence of this fact is afforded by the extensive vogue of pageantry in Protestant circles today.

To return to the detailing of the factors which are developing this responsive attitude to the beautiful among Protestants mention should be made of the increasing social consciousness of our day, a fact which has value for esthetics as well as ethics; though some may challenge the statement so far as it has direct relationship to our topic. That is to say, there are some Protestants of the social Christianity type who seem to think solely in terms of justice. They have an acute ethical conscience, but little esthetic consciousness. Ritualism is an opiate. It deadens the springs of social energy. One would speak of them as the new Puritans if they only had the same justification for their position as had the early Puritans. For most of us, however, life is summed up in terms of joy as well as justice. The proportionate life has place for life's highest pleasures as well as for its deepest problems. And these are they whose hearts are glad because of the present esthetic trend in Protestantism.

Other positive factors are such things as the deepening need of a legitimate symbolism as an aid to faith, a need which becomes all the more acute as we come to realize the poverty of our science as an aid to spiritual illumination. The broadening influence of culture is leading many into a deeper appreciation of beauty; while the increasing wealth of Protestants generally enables them more fully to express the beautiful in life and worship.

The new Protestantism recognizes (to quote the words of Edgar Parks,) that "there is more in life than the moral of it,—there is the beauty of it."

Thus it is coming to pass that both in the architecture and the liturgies of Protestantism the esthetic aspect is being observed.

With respect to the former it is a worthwhile study to peruse the yearbooks of the church building societies of the various denominations with a view to noticing the stress which they put nowadays upon the esthetic aspects of their work. The church building society of that denomination which is the direct lineal descendant of the Pilgrims furnishes a most apposite illustration in one of their recent reports. Herein it counsels the members of the church at large to see that "God's holy temple is made beautiful and well adapted to Christian work," and the reader is informed that the society "continued its efforts during the year to induce churches to avoid serious mistakes in building their houses of worship, and to make sure that they made the Lord's house worthy of its high object." The new attitude of the Protestant to the beautiful in church architecture has been well voiced recently in a poem written by Anne Coe Mitchell, which was read at the dedication service of a Congregational church at Montclair, New Jersey. We have space for a brief quotation only:

In plain brick walls of whitewash interline
  I sat upright and stiff, and tried to pray
  That He would take the aching need away
That craved and sought for beauty as for wine.

Stern duty was to me the voice of God,
  And softer voices breathed of waywardness,
  Whose calling I must heed not; in distress
My soul went sackcloth-robed and sandal-shod.

But now my eyes are opened, and I see
  New earth, new heaven; and my spirit wakes
  To drink of beauty, and my soul partakes
A fresh conception of the Deity.

The vaulted roof upreaches like a prayer,
  The carving breathes a blessing in the place,
  While like some holy music, filling space,
The windows flame with storied meanings fair.

This same tendency is noticeable also in the liturgies of many of the churches that have earned for themselves the name of non-liturgical churches. Time was when even the word liturgy was anathema, but now the thing itself is well established in the practice of most Protestant churches. Ritual is out of quarantine. To borrow a thought from Newman Smyth, who himself has done much to give direction to the present esthetic trend in Protestantism, we can say that the blinders which the Puritan thought were necessary in his day to save him from the dangers of ritualism are now seen to be unnecessary.

Evidence of this fact sometimes comes from unexpected quarters. It is surprising enough that leaders of the ethical culture movement, like Stanton Coit in England and Felix Adler in this country, should insist with a fervor which is almost vehement that symbols are a practical necessity in communal worship, but even more interesting is the union of the intellectual and the esthetical which finds emphasis in the Unitarian churches of today. There was a time when we more conservative Protestants regarded the Unitarian as wholly and coldly intellectual, but esthetic appreciation has its ultimate source in the emotional nature of man!

Speaking professionally, we have noticed that it is becoming bad form in ministerial circles to speak of the first part of the order of service as "the preliminaries." Ministers are realizing that these preliminaries are to be spoken of with reverence and conducted with dignity. It is better for a minister to be told, "I enjoyed the service," than for him to hear the words, "I enjoyed your sermon." Without inferring anything derogatory with respect to the modern sermon we can safely say that the day is past when the sermon can be regarded as the only thing of excellence in a Protestant service. That was the time when men were willing to suffer many things for the sake of the sermon. A new spirit is abroad among church-going people today. Increasingly they are recognizing the value of esthetics in public worship.

Our theological seminaries are rightly devoting more attention to this aspect of their ministry to the church at large. There was a time when for many in the Protestant churches "beauty as a creed had passed away," but these have died. A new generation has taken their place, which seeks to worship Him aright who is the God of every lovely thing.

The too sweeping reproach which Cardinal Newman cast upon Protestantism,

that it was "the dreariest of all religions," had some point for his day, following, as it did, the dreary era of "the building of the million churches"; but he could not say those words now. Von Hügel in his book on "Eternal Life" complains of "the dreary and unlovely, narrow and unjust monotony of Evangelicalism"; a statement he would have to modify more than a little if he were judging Protestantism today. So far as England and America are concerned the Puritanism of the past had to pay a heavy price for the sake of truth, even the price of beauty. The Pilgrims, and more especially the Puritans, rightly turned their backs on those adjuncts to worship, which while they appealed to the esthetic nature were the cloke of hypocrisy in their day. Against the perverted estheticism of their time they made an effective protest,—the religious life of today is the better for their having made it; and having established anew the fact that ethics are an imperative in life, their children's children are now adding to its joy by appreciating the beautiful and utilizing those means and agencies that make for a worship which is esthetic as well as ethical.

THE TEST OF THE REALITY OF FAITH.*

Rev. J. Stuart Holden, D. D.

It was said by John Ruskin, the great art critic and teacher, to his students on one occasion:

"Gentlemen, in art a man's ideals are his critics."

That self-evident truth in regard to art is also true in regard to the religious life to which you and I have pledged ourselves: our ideals are our critics. The greatest ideal of all, eternally expressed, eternally expressing the will of God, our Lord Jesus Christ is, as we with increasing clearness apprehend Him, the greatest critic; and in these days, as we have been brought into His presence, our lives have necessarily been judged, our intentions and our motives as well as our achievements. In the searching light of His presence shed round us in these days of quiet meditation, there are few of us who do not find ourselves frequently upon our faces, in humiliation and contrition, in confession and in that search for a deeper, fuller life which never goes unrewarded. For with the ministry which is coming to us through various messengers and voices, we are each one bound to compare the actual in our lives with the ideal which we increasingly apprehend, and the result inevitably is a humbling consciousness of failure and shortcoming.

Nor are the reasons for our shortcomings at all obscure. The Spirit of God lays His hand upon one and another thing in our lives with gentle pressure, and there are few of us who are at all mystified as to the reason of our ineffectiveness, as to the cause of our powerlessness and the poverty of our Christian witness.

You have noticed, of course, that the man who has experienced the searching gaze of God upon his life is the man who desires to be still further searched. At the commencement of the 139th Psalm David says, "O God, Thou hast searched me and known me"; and then, after a record of his experience and of his desire, he closes the psalm with this prayer, "Search me, O God!" The man who has been searched wants to be searched. The man who has been brought close to Christ, even though that experience has brought to him a humbling and an almost despairing sense of his own unworthiness and failure, wants to be brought yet nearer to Him. Indeed, the reality of our faith is attested in its reaction to the challenge and call of the presence of Christ. It draws us nearer. We want to draw nearer to Him, and faith that so draws us near to Christ finds perfect sufficiency in the divine scheme of redemption. The man who is truly Christ's wants to become wholly Christ's as a result of drawing near to Him.

Suffer me to say it, there is a world of difference there. It is perfectly possible for a man to be truly Christ's, but to be

* Delivered at the Northfield General Conference, August 1920.

very far from wholly Christ's. It is possible for a man to be truly Christ's in the sense of trusting Him for his eternal salvation, in the sense of remission of his guilt, and yet not to be wholly Christ's, spirit and soul and body, in these days when above all else Christ is calling for men to do what we profess we are doing, serving Him with undivided heart and with a purpose of serving Him to the end at all costs. The faith that draws nearer still to Christ discovers that it is not merely embraced, as was the prodigal, in the arms of a welcoming mercy, but that it is endowed and empowered for the very service to which the voice of God and men's need in the world calls us.

John the Baptist's Need.

Now to help us toward a realization of this, and in line with what I have endeavored to say on previous mornings, I want to ask you to turn to the record of a familiar incident, and there in the reaction of one man to the presence of Christ, the reaction of his soul as expressed in the stupendous and unconsidered declaration of his heart, I want to find some guidance into that fuller, stronger, richer, more stable Christian life and witness for which, again I say, the whole world calls, and for lack of which the world is in chaos and welter and uncertainty.

Turn to the third chapter of the Gospel of Saint Matthew, thirteenth verse: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of Him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

I want especially to dwell on that word of John, which I say is the expression of his soul's reaction to the presence and the challenge of Christ's presence: "I have need to be baptized of Thee, and comest Thou to me?"

You readily reconstruct the scene in your mind,—the scene on the banks of the Jordan, where John is baptizing men unto repentance with a baptism that is frankly declared to be merely of a preliminary character; "for there cometh One after me," he said, "whose shoes I am not worthy to unloose. He is mightier than I am, and He shall baptize you with the Holy Ghost and with fire." And as he declares the purpose of his own mission and the coming mission of the Christ, suddenly Jesus appears, coming out of Galilee, and demands baptism at John's hands. And John is lost in amazing wonder.

Mark you, he expresses no wonderment that Christ should ask for baptism. The thing that caused him to be filled with amaze was that Christ should come to be baptized of HIM! The bare idea that One who was so morally superior, in whose presence John's own crudities and imperfections stood out in humbling vividness to his own consciousness, should ask a service at his hands, ah, it is that which compels John to stand back in amaze!

"Comest Thou to me, to one who needs to be baptized of Thee? The great need of my soul is more of Thy spirit, is to be baptized as Thou hast been baptized, in preparation for the life of witness Thou art living before men."

And this was a crisis hour for John no less than for Christ Himself, and for the issues vital to the kingdom of God, vital to a degree far beyond John's ken.

And so it is for us, dear friends, that this word is a word of guidance in an experience which is not only common but which is positively unavoidable in every believing life, an experience when Christ, who has hitherto come to us with an invitation, comes to us, as He does today, with a challenging call; when Christ, who has hitherto come showering gifts upon us, comes making a claim upon our lives which demands nothing less than the complete and entire surrender of our personality and all that flows from it unto His control and unto the purposes of His grace in a world lost and sunk in sin. For surely it is so that He is coming to us today. It is Christ's voice which is speaking above the welter and the chaos and the unrest of the nations. It is Christ's voice that is speaking above the sounds of revelry and rivalry in our common life. It is Christ's voice that is speaking in the latent and awakening desires of our souls which are expressing themselves as we come into His presence and listen to the words that come through His servants. And this incident is for me

at least, and I trust for you, a marked pathway of guidance, and may we learn to follow John as he followed Christ in this great reconstructive hour of our spiritual fortunes.

Now, in order to realize the fullness and inwardness of this record of a soul's reaction to Christ, and, moreover, of one of whom Christ said, "There is none greater among men, none greater born of woman than John the Baptist," it is necessary to remember that Christ's coming to us is always in the nature of a judgment. The judgment day dawns for man when he comes into contact with Christ. Possibly many of us have overlooked the significance of that statement of Jesus, "Not merely did I come into the world to save men, but for judgment am I come into the world; and this is the judgment, that light is come, and the light judges men." Wherever Christ comes, His coming is as a judgment upon our character. You and I are revealed, all the hitherto unexpressed and unrecorded attitudes and preferences of our lives are revealed, flashed into vividness, when we come into contact with Christ, for our reaction to Him simply pronounces judgment upon ourselves.

And when Jesus came to John, the hidden man of the heart was revealed beneath the rugged prophet, beneath the zealous evangelist, beneath the man who was standing alone almost against the world, beneath the man who sought not the city but the desert, and to whom men came drawn by the irresistible power of his message and his personality,—when Jesus came the hidden man of the heart was revealed in these words, "I have need to be baptized of Thee, and dost Thou come to me?"

Identification with Christ.

In order to realize the fullness and inwardness of this, think of the nature of the claim which Christ made upon him, and it will be seen to be just the same as He is making upon us when He calls us to His service today. In His request for baptism at John's hands He would in effect have John share in His identification with the world's sin; He would make John a partner in that august event and experience; He would make John a sharer in His fulfilment of all righteousness vicariously, and His example and standard to the world. He would unite John with Himself in that manifestation of comradeship with the men who toil, and suffer, and struggle, and ask questions, and live in the gloom, and die in the darkness. He would unite John with Himself in all the sacred purpose of His coming to men. John was in some degree to be the means, in baptizing Jesus on that day, of proclaiming with all its redeeming strength the gospel of Christ's identification with men, of His fulfilment of all righteousness on their behalf.

And this is the meaning of Christ's present call to us. Every one of us is to be an interpreter of God as revealed in Christ to the world, and a channel of communication of His grace to needy hearts and lives. For when all is said and done, my friends, the true glory of life is its capacity for entering upon a unique relation with God in Christ, of acquiring a singular experience each for himself and herself of His saving grace and power, and of stating the case for Him and ministering a personal and unique interpretation of Him to the world. In other words, just as Paul spoke of "My gospel," that which had passed through his own life, saving, sanctifying, purifying, burning out the dross and burning in upon him the marks of the Lord Jesus; just as Paul could say, "This is my gospel, with which I have acquired all the experience of Christ's power," so you and I have to minister not merely the echo of Dr. Kirk's gospel, but we have got to minister our own gospel. Your evangel is distilled from your own experience, and hence its authenticity and power, and hence the confidence with which you declare it to the world. And if Christ comes to us in this conference, and goes from us because there is no response to the same challenging call with which He called John into union with Himself that day, something will be forever lost not only to us but to the universal purpose of divine love; a stitch will have been dropped in the pattern, a thread on the loom will have been broken, a link in the chain will have been fractured.

The Sense of Unworthiness.

Note the immediate consciousness which was set up in the soul of the man who realized that all unexpectedly his own great

hour had come. John was faced with the startling fact of his own personal unworthiness in the presence of Christ.

He was not carried away by the success of his own work into the perilous current of self-esteem. The very work that he was engaged in, by its demands upon his spirit for patience, forbearance, sympathy, may already have revealed to him the need for some radical work in his own heart. A man cannot stand as a prophet face to face with the sin of the world, a man cannot stand as John stood for God, calling men to God, challenging men in the realm of their selfishness and their self-esteem and their self-centeredness, without being made conscious in himself of his utter insufficiency for all the implicates of the task. That is why so many ministers are here, that is why Christian workers come to a conference like this,—because the very demands of the work have revealed to them their need of what John realized that day, a mighty baptism of the spirit of Jesus. Every misgiving concerning himself voiced itself in this confession, "Comest Thou to ME?"

Oh, the condescension of the Christ who comes to us so unworthy of Him! Oh, the pity that we are not similarly moved when Christ speaks to us! The majority of us are too well satisfied; and oh, the tragedy of an easily satisfied conscience! We are too well satisfied with ourselves, and we have no sense of wonderment and thrill and amaze that Christ should choose to be served by such men and women as we are. We rather patronize the work of Christ. Here are people talking of going in for Christian work as an athlete may go in for a race or a game, or as a man may join a club; no sense of amaze and thrill and wonderment that Christ should say: "Ye did not choose Me, but I have chosen you, that you should go out and bear fruit in My name, doing My work in the world." And I cannot but think it is part of John's greatness, the greatness to which Christ bore testimony, that he was ready for new ideas, even new ideas which passed judgment on his old standards of life and service. Here he is ready to yield the control of his life to Another about whom he is already satisfied. He is ready to enthrone another will, the will of Him who comes seeking to be served of him. I cannot but think it is a part of John's greatness that he did not shrink from an admission of previous incompleteness; that he who had been accustomed to say to men, "You have need, you have need," now says, "I have need."

Ah, it is part of the greatness, of the reality of your faith and mine, that when Christ comes to us we do not shrink from the admission to which our hearts and consciences would impel us, of our previous incompleteness and incompetence to the life and service to which we have given ourselves! I want to say that to such a spirit is always given a vision of Christ's office and Christ's sufficiency, that He who calls to service qualifies for service; that He who beckons men to follow Him baptizes them for the following; that He who announces life's mission to men anoints them for it and sends them out as anointed priests, prophets and kings into the world; that He who summons us sanctifies and strengthens us, and maintains the inspiration of the great crisis hour. John sees all this in a flash, and he addresses Christ with full confidence that He can meet the need whose consciousness He has inspired.

May it not be, friends, that the coming and call of Jesus to you and me do not inspire in us the same eager attitude of wonder and confession and confidence because we are not like John walking in sensitive obedience to the last ray of light we already possess? May it not be that in a gathering like this that old and much misunderstood word of the gospel is getting a new fulfilment, "To him that hath shall be given," to him that is walking in the light shall clearer light come, to him who is obedient to what he knows of his Lord's will shall greater entrustment be given, and to him that hath not shall be taken even that which he seemeth to have?

Yet there are few of us who deep down do not know, just as John came to know, "I have need to be baptized of Thee." Indeed, if we have not come to that, then we who are in any degree responsible for the ministry at this convention have so far utterly failed, if you are not saying in your hearts to Christ today something like this: "O Christ, I have need to be baptized of Thee, and all the more constantly and

certainly because I have left my obligation, the obligation which Thy love has involved in me!" Oh, that we might let ourselves go in His presence today!

And we are asking: "Can Christ so baptize with fire as to cleanse from all the defilements which have been our handicaps? Can Christ renew and maintain inspiration upon these levels? Can Christ refine my taste and quicken my vision? Can Christ so baptize me as to impart the essential power of holiness, of conquest? Can He break old bonds and forge new fetters? Is this really an integral part of His gospel?"

For answer to such queries I refer you to the entire history of the Christian church. Wherever you see the spirit of sacrifice, of resolute devotion, of undeflected purpose, of adventurous obedience in humble and for the most part anonymous men and women, there you have the answer to your query as to whether Christ can and does baptize His people; for it is by such that the kingdom has ever been extended and established.

Christ's Response.

And so before I close let us get back to John and to Christ. Let me point out how Christ responded to the confession of this His servant's heart.

Note how He put His imprimatur on the methods which John used by taking baptism at his hands. Christ always accepts a man's best in order to make it better. Christ accepts what you and I have done, if attempted in His name. He accepts it, not to condemn it, not to rule it out as utterly worthless, but to make it better. Oh, what heartening encouragement that is to the man who has honestly tried, to the man who has only had two talents but has traded with them, to the man who has only been capable of tilling a small garden and not a large field, but who has gone in for intensive cultivation in his garden until he has a yield worthy of the God who sent him to delve there!

Notice further how He receives the homage and admission of faith by announcing an accomplished union and identification with Himself which covers every need. Listen to His word again: "It becometh us." In the use of the personal pronoun He united John to Himself in an indissoluble union which lifted John's heart for ever out of the realm of fog and mist and uncertainty into glorious certainty and confidence.

Theologians tell us a great deal of what Christ's baptism of the Spirit means. Volume upon volume has been written about the Pentecostal effusion of the Spirit and all that it meant to those who were its first participants. I tell you, when every volume has been written and read and put away and forgotten, here you have the comprehensive experience of the baptism of the Holy Ghost, when Christ says to a man humble and weak and feeble in himself, "Us," "It becometh us." "He that is joined to the Lord is one spirit"; and whatever be the form of experience which a man undergoes, whatever be the kind of crisis he passes through, this, my friends, is the sum total of the blessing which is sealed to us in Jesus Christ in His fiery baptism of His people: They are henceforth joined to Him; not joined to a purpose for which they are incompetent, but joined to Him in a union of purpose and power which is sufficient for the glory of His name and for the satisfying of every demand of their own conscience.

Note how the life thus baptized is lived henceforth to point to the Lamb. From that hour this is John's message, "Behold the Lamb of God!" From that hour this is John's attitude, looking upon Jesus wherever and whenever He appears.

And mark that his own light diminishes as Christ's light increases. The star of the morning pales before the rising sun. "He must increase, and I must decrease." That is true of a man who has been baptized into the spirit of Jesus.

And remember how the crown of faithfulness came to such a life, not in a great wave of unmistakable success, but in a prison and by way of the executioner's block. The crown of that life is not success but sacrifice, with the love link between his soul and the soul of the Lord utterly unstrained and entirely unbroken.

And so I close where I began. Our sternest critics are our ideals. The ideal which we see in Christ, and to which we are being called with a vehemence and insistence that we simply cannot shut our

ears to, demands of us that we face Him who calls us and seek at His hand the equipment which is part of the call. "I have need to be baptized of Thee, my Lord! Dost Thou come to ME? Wilt Thou entrust Thy name to ME? Wilt Thou entrust Thy interests to an unstable, broken reed such as I am?" And the voice of the Lord Jesus speaking sweet and reassuringly to every heart says: "It becometh us, you and Me together in a bond which can never be dissolved, it becometh us to go forth and to fulfill all righteousness."

And what Christ says He means, and what Christ promises, He pledges Himself to.

HOW TO BE HAPPY.*

Rev. James I. Vance, D. D.

It is not wrong to be happy; it is wrong not to be happy. So brighten up! What a pity we could not look always the way we do when we have our pictures taken! What a pity we could not be just as nice all the time as we try to be when we are on dress parade! It is so much nicer to be nice than it is to be nasty. God made the laughing muscles just as well as the tear ducts, and He did not mean the tear ducts to have a monopoly. There is just as much religion in laughing as there is in crying. The God who put the joyful moods into our nature and the lamentation moods meant both of them to be operated. There is a time to weep, and there is also a time to laugh; and through even the hours of weeping God means us to have a kind of happiness that no sorrow can slay.

Here is the prescription, Philippians fourth chapter, sixth and seventh verses: "Be careful for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus." Or you might read it this way: "In nothing be anxious, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your minds in Christ Jesus."

That is rather a long prescription, but we could not leave out a single syllable. From start to finish it is a chant of holy hope and triumphant confidence. It contains a command, a program and a promise.

COMMAND.

The command runs right across one of the commonest habits of life. If there is any phrase that has been worn lean by constant practice, it is the phrase, "Be careful!" It greets us at birth, it follows us through childhood, it dogs our steps into young manhood and womanhood, it pursues us into mature life, and as we stand tottering and trembling on the brink of the grave some solicitous friend flings at us the old snarl, "Be careful! Now be careful!" But Paul says: "Be careful for nothing!"

Of course there is a sense in which it is all right to be careful; that is, be thoughtful, be prudent, do not be a driveling idiot, do not be wasteful, do not be improvident, do not be a prodigal. But care may become worry, and caution may degenerate into anxiety, and action may become a form of friction that wears out the machinery of life.

Notice it is a command, not a motto. Paul is not giving advice in this verse, he is laying down a command: "Be careful for nothing." Worry is more than an indiscretion, it is a sin. It is hostile to all the moods that God wants to build in human life. Like anger and anguish it is an ugly word, shot through with pain. And worry is all the worse because it is unsociable; it is one of those ugly things that wants to dwell by itself. It borrows trouble from the future. Jesus said: "Sufficient unto the day is the evil thereof." Worry says: "I haven't got enough trouble today," and so it goes over into tomorrow

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to drag out of the morrow into today some trouble to fill up the measure.

Oh, if religion can only rid us of this cursed habit of worry, what a blessing it will be! And Paul says it can. He is writing in the shadow of a prison. The dampness of the dungeon is on his page. He has plenty of things to make him unhappy, but he is gloriously and radiantly happy. "Be careful for nothing!" What a song to sing itself through prison bars! What a light to flame in the night's darkness!

Yes, you can be happy. In the name of the saint whose joy Nero could not slay, I say to you, Be anxious for nothing! In the name of the Christ whose peace the world could not give and could not take away, I say to you, Be anxious for nothing! In the name of the God whose name is a strong tower into which the righteous man runneth and is safe, I say to you, Be happy! Let us take this command, and stand up before the foes of our peace, and fight them down into defeat. With a simple faith let us claim what God so freely offers. I wish we could have something of the kind of faith that Riley wrote about to a friend in some little verses which the poet penned just before he died.

> No matter then how things is mixed
> In our near-seein' eyes,
> All things is fur the best, and fixed
> Out straight in Paradise.
>
> Then take things as God sends 'em,
> And ef we live or die,
> Be more and more contenteder,
> Without a askin' why.

That is the command.

Program.

Next we come to the program: "But in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."

The first thing I want you to notice about it is that it is a program with God for an audience.

About the first thing anybody wants to do who is in trouble is to tell somebody about it. It is a good thing to be able to tell somebody about it, but be certain you tell the right person. It does not say, Talk to your neighbors about your trouble; it does not even say, Tell your minister about it, although it is not a bad thing to have him for a friend, and that is a part of our ministry which we are always glad to perform; but it says, Tell God about it. "Let your requests be made known unto God." And so the very first thing for a happy life is to have God. Anybody who is godless may as well give up all hope of happiness. You cannot be happy without God.

Notice in the next place that it is a program which covers everything: "In everything let your requests be made known unto God."

We can usually handle the big things; it is the little things that pester us to death and slay our joy.

One day I went into the office of a man whose whole fortune had been swept away by a fire the night before. He was a rather rich man. All of his property was invested in a great lumber plant. The lumber had accumulated, and millions and millions of feet of beautiful pine lumber had been piled up in the yards. The night before, the fire had come and had swept all away. He could carry no insurance because of the high rate. He had installed a contrivance in his plant which he thought might work in case of fire, but it had failed. I went into his office to express my sympathy. He wheeled in his chair and reached out his hand, and said:

"It is all right. My heavenly Father never makes a mistake."

Of course he had the secret! That was a big thing. I have often wondered whether he would have met as serenely as that a late breakfast. These little things that worry us,—when the car fails to ignite on a cold morning, and we are in a big hurry; when the cook is late; when the grocer overcharges,—these are the times our happiness goes to the bowwows. Now this prescription says, "In everything." Take the little things to God just as well as the big things.

Down in south-western Virginia in the mountains there is a stretch of road that is about as vile a piece of road as I know of anywhere. The trouble with it is not that it has heavy grades and deep ruts and big boulders. It is a fairly level stretch of road, but from side to side and for the ten

miles it is filled full of these smooth, water-worn, river rocks about the size of your two fists, and there isn't a nastier piece of road for either man or beast than that road. The mountaineers, with a way they have of giving pictorial names to things, call that stretch of road "Troublesome." It is known all over the country as "Troublesome." There are stretches just like that in the road of life. They are that not because they are piled with big difficulties, but because from one end to the other there are little, nasty, nagging things. Take those to God as well as the others! The program covers everything in life.

Notice in the next place, it is a program with three parts. "By prayer,"—that is the first part. Prayer fastens our attention on our own needs. We are to pray about our own situation, about our own needs. We are to bring them to God in prayer; that is the only way you can get them there. And so, if you have not learned to pray don't you see you can never get out of the wilderness? And some people have never learned to pray.

In the old days, when they had one saloon to every 126 people, a man came into my office. He had been on a drunk, and he wanted to swear off. He had all the indications of a man who had been on a prolonged spree. I talked to him for a while, and then drew up the pledge, and he signed it. Then I said:

"Now, my friend, you cannot keep this in your own strength; you must have the strength of God in which to keep it; and we will kneel down and pray. I am going to pray for you, and then I want you to pray for yourself."

So we knelt down, and I offered as earnest a prayer as I could for him, and then I waited for him. Nothing came.

I said: "Go on now, and pray!" and he cleared his throat.

"Go ahead! God is listening to you! Go on!"

And he got up and said: "Doc, I'm blamed if I can do it!"

He did not mean to be irreverent, he just meant he didn't know how to pray. He had never learned how to approach his heavenly Father. There is no chance for happiness for a man of that kind.

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The second part of the program is supplication, or intercession: "In everything by prayer and supplication." That fastens our attention on the needs of other people. Oh, if we could only quit thinking about ourselves! There are many people in this world unhappy because they are self-centered. They are down before their little miserable troubles when there are much larger and more serious troubles next door. You will never be happy until you learn how to make other people happy, until you light your joy at your neighbor's fireside.

Christmas a year ago somebody sent me a card with these doggerel lines on it:

> When a bit of sunshine hits you
> After passin' of a cloud,
> When a fit of laughter gits you,
> And your spine is feelin' proud,
>
> Don't forgit to up and sling it
> At a soul that's feelin' blue;
> For the minute that you sling it
> It's a boomerang to you.

Don't you see, it is the serum trick? You get inoculated from an individual in whom the disease has died out.

I had in my congregation in Nashville a poor woman who could never leave her bed. She was paralyzed from the waist down. All she could do was to drag herself around on that bed. She did the most beautiful needlework I have ever seen. She made our communion cloths. She loved the church. I never saw her unhappy. I used to go to call on her just to catch the contagion of her joy. I never went away from her that I did not go away walking on air. Oh, it is a good thing sometimes to line up your life alongside of the troubles of others! That is what that second part means.

Then we come to the third, "With thanksgiving." That fastens your attention not on your troubles, but on your blessings. You have them, my friend; you are not altogether bankrupt. You have something to make you happy. Cheer up! It is not as bad as it might be. An optimist is not a fellow who is living in the sunshine all the time, but a fellow who is living in the drizzling rain and who keeps his serenity and happiness. He is a man who is up against the stiffest sort of a situation and still is happy. Paul says: "A great and effectual door is open unto me, and there are many adversaries." Hallelujah! He did not say, "but." He said: "AND a part of my outfit for joy is the fact that I have opposition, that there are adversaries. I am going to have a great time." I don't believe Paul could have had any fun in the world if people had been patting him on the back all the time and saying: "You are a great fellow!"

Do not get discouraged because you have troubles and hardships and difficulties. Rejoice in the midst of tribulation. Be thankful. Have some of the glorious spirit of Sidney Lanier. What a royal spirit he was! I think the greatest poem he ever wrote was the song written on his deathbed amid paroxysms of coughing,—you know he died of tuberculosis,—with a temperature of 103; and between these fits of coughing he wrote the song he called "Sunrise"; not sunset, but "Sunrise." His face was not toward the night, but toward the morning. These are the closing lines of that great song:

Oh, never the mast-high run of the seas of traffic shall hide thee,
Never the hell-colored smoke of the factories hide thee,
Never the reek of the time's fen-politics hide thee;
And ever my heart through the night shall with knowledge abide thee,
And ever by day shall my spirit, as one that hath tried thee,
Labor, at leisure, in art,—till yonder beside thee
My soul shall float, friend Sun,
The day being done!

You cannot slay the joy out of a life with a soul like that.

Such is the program, with God for an audience, covering everything, and having the three parts of petition, supplication and thanksgiving.

PROMISE.

We are ready for the promise. "And the peace of God that passeth all understanding shall guard your hearts and your minds in Christ Jesus."

The fact that God knows helps. Things begin to lighten just as soon as we have told the story to Him. The very minute we have let God know about our trouble, the angel of peace begins to flutter his white wings at our window. And if He knows, and He is our heavenly Father, then this thing which has come to me, whether I can understand it or not, is for the best; because He has said: "All things work together for good to them that love God, to them who are the called according to His purpose." Some of the choicest gifts God sends are the things about which you are worrying.

The story is told about a woman who ran out of a house one morning in midwinter in northern Russia with a baby in her arms, and begged a man who was driving by to take her in and drive her to the next village, some twenty-five miles away, where her husband was desperately ill. He took her in, and after they had gone a piece he discovered that she was slowly lapsing into unconsciousness. She was freezing to death. She ceased to make replies to what he said. He endeavored in every way to arouse her, but in vain. Finally in desperation he leaped out of the sleigh, dragging her after him. Then snatching the baby out of her arms he leaped back into the sleigh.

"What are you doing?" she cried.

"I am going to take your baby away

from you;" and down the road he drove. She ran after him screaming:

"Give me back my baby! Give me back my child!"

When she had been thoroughly awakened and aroused he took her back into the sleigh, and put her baby in her arms; and she found that he had taken her child away from her only for a little while in order that he might save the life of the baby's mother and the baby to its mother.

How often God deals with us that way! He tears some treasure out of our arms not to rob us, not to despoil us, but in order that He may keep us and our treasure safe.

Notice it is the peace of God, not a world peace, not a man-made peace, not a peace built out of surroundings and circumstances. Do you take that in? The happiness of God Himself is to come down and be ours. Oh, it is wonderful! No wonder it says it is the "peace of God that passeth all understanding." We cannot understand it. It is too high for us, too deep for us, too big, too glorious. It is infinite.

And yet I bless God that I can enjoy some things that I cannot understand. I do not understand God's peace, but oh, I bless Him that I may have it, that it may fall upon me, and that my heart may be filled with the ecstasies and raptures of the peace of God!

It is a military term used here with regard to peace: "The peace of God which passeth all understanding shall guard," or "shall garrison." That is war. Peace has become a soldier. This thing has become so serious that peace is taking the field, peace is putting on the uniform of war to fight the foes of our happiness. And the victory is so secure that the very things that would destroy our happiness are made to wear the uniform of peace. The garrison of God comes down to fight for us.

You will recall that in the early days of the world war Paris all but fell. The Germans came within twelve miles of Paris. And then on two nights a strange thing happened; a thing which the Germans believed never could happen. All the taxicabs were requisitioned, and without lights along that twelve miles of road during two nights these hundreds and hundreds of cars went, emptying Paris of its garrison in order that the front might be strengthened; and the tide was turned. It is something like that that God is doing for us. The peace of God, the garrison of heaven's happiness, comes down to this front line where the fight is tense for you and me, to help us win the victory. The peace of God which passeth all understanding becomes the garrison of our hearts and minds.

You are saying: "That sounds very nice, very sweet, but as a matter of fact it does not work. I have a peculiar disposition; it will not work with me. I have peculiar circumstances; it will not work with me. As a matter of fact it does not work very well with anybody. One becomes a Christian, but his circumstances remain about the same. He has about as much sorrow and trouble and calamity as the people who care nothing about God."

I want you to notice it does not say the peace of God shall garrison your hands and your feet. It says the peace of God shall garrison your hearts and minds. God has never promised to keep trouble away from our feet or our hands. He has promised to keep it out of our hearts and our minds. About 99/100 of our worry is in our minds. If you could change your mental attitude you would get rid of your worry; and I am not a Christian Scientist either. Jesus wants us to keep trouble out of our hearts; and He says if you can keep it out of your heart it does not make any difference how full your hand is. He does not propose to empty the hand of trouble, but to empty the heart and to fill the heart with peace.

This is the way He does it,—"in Christ Jesus." "The peace of God which passeth all understanding shall garrison your hearts and your minds in Christ Jesus." That is, we are in Christ Jesus. Christ Jesus is around us. Our circumstances have changed, our circumstances have become Christ Jesus, and before the foes of our happiness can get at us they must go through Christ. It is like the waves rolling in on a rock-bound coast, not to tear down the coast line, but themselves to be cleft asunder. So it is when the troubles that would destroy our happiness roll in on us, they strike Christ in whom we are, and they themselves are destroyed.

A happy religion is an attractive one.

RIVERS OF LIVING WATER.*

Rev. G. Campbell Morgan, D. D.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John 7. 37-39.

I believe that expression of our Lord on the great day of the feast marks the desire of our hearts this morning, and we say: "O Lord, may we not have these rivers of living water?" We go away from our Sunday school classes, from our churches, from our spheres of work, and thank God for the rivulets of blessing, for the one or two here and there who have been won to Christ, for the days full of sunshine and blessing in our ministry, for the moments when we felt God was speaking through us and using us. But all these things do not answer to the description of the Master that out of our inner life there may flow rivers of living water.

I take it that as we are here from very varied scenes of service and spheres of work, we are nevertheless seeking for the secrets of power. Many have found them, and are rejoicing therein, but a large number will be here asking this question, How may I pass into the region of power in service? People so often come to these conventions with that question as the supreme and paramount one on their minds. In all sincerity, with very great and prayerful earnestness, with passionate desire, we gather together, and the question we ask is, How may we become powerful men and women for God? It is indeed of paramount importance that we should seek to become such, aright and intelligently.

Now I want to say at the beginning, that ought not to be the first thought in our hearts as we gather together in conference. That does not mark the first and more important question that each of us ought to be facing day by day, and perpetually. There is an aspect of the Spirit's work that precedes His work as the energizer of our life for service, to which we must come before we ever can be men and women from whose inner life there flow out rivers of living water.

We are anxious for the experience of verse 38, but notice there is a distinct difference between verses 37 and 38. They are often quoted as though they were synonymous, and people seem to be in great danger of losing sight of verse 37 in their great anxiety to realize the blessing described in verse 38. The prior consideration is in verse 37, "If any man thirst, let him come unto ME, and drink." You see at once that is a personal and definite invitation and promise, and the whole scope and meaning of our Lord's word in that verse is, He is calling us to personal direct contact and dealing with Himself. Take the phrasing of the next verse, and you see that it is very different from verse 37: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

The 37th verse is personal, the 38th is relative. The first marks a relation that is to exist between the Master and myself, His dealing with me individually; the second reveals me in the place of having lost my individuality and my personality in some senses, and I have become just a channel of blessing through which the living waters flow to the people outside. Verse 37 marks personal responsibility, the place of my personal blessing; verse 38 marks the place of my relative blessing, where I become a means of blessing to others.

Believe me, you never can interfere in Christian life and service with the divine order. No one can pass into the experience of verse 38 except through verse 37. Scores of people who are hungry to get into verse 38, would like to walk around verse 37, and so miss it. But it is of the utmost importance that we should affirm that power for service is not the first thing. Personal relationship with Jesus Christ is the first,

* Delivered at the Northfield General Conference.

and so the smiting out of life of the element of self. As that comes, then without effort or striving but by a beautiful sequence we become channels of blessing, and out of our inner lives flow rivers of living water.

When a worker for God says he or she is desirous of the baptism of the Holy Spirit for power for service, I am inclined to say to that person, Do you know that if you have that baptism of the Holy Spirit the first thing it may do may be to take you out of the place where you have been serving? I do not know that it will, but it may. The first work of the Holy Spirit is to put us where God would have us be, and if we are in the wrong place the first step is to put us in the right place. The baptism of the Spirit would upset many of our arrangements in the churches that we think are very beautiful.

"Is that really clear or correct?" some friend is asking. "Take verse 38 for a moment. Can every one believe on Christ so that out of their inner life shall flow rivers of living water? How impossible it is for a man of the world so to believe! Tell him that if he believes on Christ out of his inner life shall flow rivers of living water, refreshing the hearts of men, and he does not know what you are talking about."

There are a great many Christian people that want to be used of God, but if you talk to them about believing on Christ, they say:

"We do believe on Christ, and yet we have not had this experience of the outflowing from us of rivers of living water. Occasionally there has been one person won for Christ, but there are whole tracts in our Christian service barren of results. We do believe on Christ, but what shall we do?"

We must clearly see that the believing on Christ spoken of here has its explanation in the condition laid down in the 37th verse. Merely to believe on Him in any small circumscribed sense is not to believe on Him fully, and therefore we are straitened in our lack of faith. Our ministry is not the ministry of rivers of living water.

What is the personal condition? "If any man thirst." This is the largest word the Master could possibly have used. May we ask ourselves in the presence of God, what is the supreme sense of need in our lives at the present time? That question cannot be answered in the crowd. I must get into the place of calm and quiet and loneliness with my Master if I am to answer it aright. What is the one sense of need that dominates my life? I find myself in this conference this morning; what do I want? What is the one supreme underlying desire that motives my life?

What Sense of Need?

Some would say: "I am very lonely. God came into my life a little while ago, and took out the dearest friend of all the days and the years. There is a great gap there, and I am thirsty this morning for companionship. Ties were broken, and a place left empty, and I have just pined in the lonely darkness ever since. I want friendship and companionship."

Mark this,—and although it may seem a hard word I would not say it if there were not healing behind,—so long as you are living and serving with that sense of lack of companionship you cannot be a channel through which rivers of living waters shall flow. If you have to think about your own pain and loneliness and bereavement, that thirst in your life prevents you giving out anything to anyone else. It is one of the most subtle forms by which we are hindered.

I remember a man at a convention in England who prayed: "Lord, fill us with Thy Spirit! We cannot hold much, but we can overflow a great deal!" But you cannot overflow until you are filled, and as long as your life is made up of a sense of loss of companionship you cannot give out. I am not saying that sorrow and bereavement rob people of power for service, but where sorrow and bereavement are nursed they hinder people from being used for service.

Someone else says: "That is not my lack. I have a sense of deep and passionate desire for cleansing within my own life from all that is evil."

Thank God for that thirst, but as long as that remains you cannot be a channel of blessing to others in the large sense of

the term. So long as you are conscious that down in your nature there are evil things which come up and overwhelm you, and get the victory time after time, and cripple you in your efforts for God and souls, you cannot be a source of rivers of blessing, and you ought not to try to be.

But someone else says: "That is not my lack. If I want anything it is to be a soul-winner and worker for God."

Perhaps we have come now to the most subtle and peculiar point of all. Allow me to say,—I am speaking out of my own experience,—so long as I desire to do a great thing for God, by that very desire I am in danger of hindering God doing what He wants to do in and through me. One of the greatest dangers that beset us is that we want to be and to do something great for Him.

I remember the point in my own life most clearly when God said to me, You seek to be a soul-winner rather than to be Mine. By that very seeking I was hindering God from doing with me what He wanted to do with me, and in the way He wanted.

To all these senses of thirst, whatever they may be, the Master comes and says: "If any man thirst, let him come unto ME." He means that wherever a soul comes in simple abandonment to Him He is able to come into that life and satisfy every desire, not by granting what was asked, but by giving Himself in His fullness. "Never thirst" is the word of Jesus concerning the water He gives to those who come to Him to drink. So, if you are seeking companionship He waits to come into your life to fill the gap and the whole horizon, so that you will be able to say, as the godly heart experience of your life, that He satisfies, and that you want nothing but the Master Himself.

CHRIST'S FIRST.

The most important thing we have to see to is that we are Christ's first; and let Him smite everything else out of existence. We should want not to do some great thing, or to be great soul-winners, or even to choose our sphere of service, but should want Him to come and take possession of our lives absolutely, giving us no program for the future, telling us for the moment nothing about what the next hour is to bring for us, but coming thus right into full and unquestioned possession of our whole being. When the soul comes into that place of surrender the Master comes into that place of possession, and not till then can you and I become channels of blessing to others in the full and large and blessed sense of the term. God wants us to come away from ourselves, our enterprizes, our foregone conclusions, and say: "Lord, I come to Thee alone! Do Thou reveal Thyself to me, and take me fully, and satisfy me with Thyself!"

Is that possible? Blessedly possible!

Some years ago I heard Mr. Hudson Taylor tell how upon one occasion in China God gave him that promise as he had never had it before. God seemed to come to him with that great promise, "He that drinketh of the water that I shall give him shall never thirst." Mr. Taylor lived right in the secret and glory of it, realizing there was never a day he thirsted for anything because Christ absolutely filled all the gaps and avenues in his life. Suddenly and quickly the darkness settled upon him, and God took from his side out there in China his beloved wife. Having committed her body to the soil in that foreign land, he went back into his own room and getting down before his Master he said, "Lord Jesus, Thou didst say I should never thirst"; and it seemed as if his Master bending over him said to him, "Well, what are you thirsting for?" And he said, "For—nothing, Lord!"

"I could not look my Lord in the face," said Mr. Taylor, "and tell Him I wanted companionship; and from that supreme hour of darkness in my life He filled the whole horizon, and I went quietly on with my work, resting in Him."

The question of the Lord satisfying the heart in its craving is of the utmost importance. Are you seeking for victory over some subtle form of evil? Christ says: "Come to Me, and drink!" There is no form of need, no sense of need, no victory over sin of whatever kind it may be, that He is not waiting to satisfy absolutely by His own coming. Until you and I have settled that point, and have resigned our ministry to Jesus Christ Himself, and let

Him take the pulpit, the class, and everything, we are not fitted to be channels of blessing in the largest sense of the term.

It is easy to talk about it, but if I were to put the question personally to a great many, if I should say, "Are you really willing for all that?" the danger is that there should come very glibly from our lips: "Of course we are willing." There is no "Of course" about it! It is the point of crucifixion, when everything has to go down before the claim of Jesus Christ. Some have passed into the region where He has His way in the life, through darkness and storm and tempest and crucifixion. But from the moment He comes in we begin to live a true Christian life, a life of rest in Christ, and of activity in that rest. From that very moment there not only come into my thirsty soul the streams of living water, but there flow out of my life the rivers of living water to other people.

O my brother, rivers shall flow! I cannot add anything to it. I cannot describe it. Rivers shall flow! What a difference between a river and a pump, and how many dear children of God are doing Christian service in a way that is like getting hold of the handle of a pump and trying to get water! That is not the Master's idea. He says rivers shall flow. You and your personality possessed by Jesus Christ shall, through the power of the Holy Spirit, exercise the contagion of Christ's life, and you will not be able to live with men and women without leading them to Christ. Can you imagine Paul chained to that soldier without winning him to Christ? I cannot. Paul said his very bonds had turned out for the furtherance of the gospel, because Paul could say, "To me to live is Christ." Then service in the orderly forms of church life becomes a delight, then instead of running away from the pulpit on Sunday morning we wish that every morning was a Sunday morning, and instead of giving up our Sunday school class we would take two classes, if we could, because the whole scheme of all the days under His dominion is in harmony with His own passion and His own service, and you are winning men in the power of His life within.

The element of personal dealing must be insisted upon. I warn you, my beloved brethren and sisters, as this convention proceeds, and God sends His messengers one by one, and we hear from them deep things of God, and the meetings grow in number and power, not to seek the baptism of the Spirit merely to help you to do anything. Seek rather to know the will of God, and to get into the place of power with God, in order that God may have His way with you. Peter was baptized to preach to thousands. Stephen was baptized to be stoned to death. Both were baptized into the will of God, and whether it was the preaching that won the crowd, or the stones that took Stephen to heaven and had their other effect most likely on the heart of Saul of Tarsus, it did not matter. These men sought neither of them to be used, but to be what God would have them to be. This is to be right with God, and I press it upon you that the first thing for you and for me is not to get something that we may be able to go back to our church and do something for God, but that we ourselves might be right with God. One of the hardest things I had to learn to sing was that sentence in your hymn book,

> Willing, should He not require me,
> In silence to wait on Him still.

If you really can sing that, out of you will flow rivers of living water.

Christ is really saying to us: "Come unto Me and drink." And we can do it. There is no need to wait for the last meeting of the conference. Right here where you sit, without hesitation or waiting, if you will say, "Lord Jesus, I come to Thee to drink," you need lack nothing. It means, "Lord, I give up myself, all my pet schemes, and all my arrangements, and I come to Thee to drink!" Only the Holy Spirit can teach us how to do that, and He is waiting to do it.

Beloved, those rivers ought to flow out of every life. I am speaking of that which ought to be the experience of every man and woman who comes to the Lord Jesus Christ; of the divine thought and purpose and intention and desire for every believing soul gathered here this morning. Start the convention by saying, "Lord, I come to Thee," and you will be ready for all other light and teaching.

THE SOUL'S APPEAL TO GOD.

V. PRAYER AND THE WORLD.

Rev. Albert D. Belden.

We have already pointed out that by the change of character caused by prayer in the praying soul other lives and the circumstances of life are affected. But there are still more direct achievements of prayer than that.

In an issue of some years ago of the "Quarterly Journal of Science" there was published the following fanciful but highly probable illustration of how much room God has left in the natural world for the operation of the human will. "A gardener may dig twenty or only nineteen more spadefuls before dinner. A point determined freely by him, yet see what may depend upon it. The twentieth may turn up a slug. A young swallow, weak on the wing, may thus find a dinner, and be able to join the migratory flock and reach Africa. On this fledgling's arrival may depend whether a certain insect shall be snapped up by him or left to lay a million eggs, which the next month will be each a locust laying a million more, and on this billion of locusts and their progeny may depend a vast tract of country by Christmas green as Eden, or a leafless wilderness 100 degrees in heat, a temperature which will affect the winds and so mean drought or rain for half a season in Europe."

Now if natural laws allow so much room for the play of the will of an obscure English gardener, how much room may not God have left in the affairs of His creation for the operation of His earnest-minded, pure-hearted and purposeful children? Still further, how is it possible to talk and think as though God Himself were the prisoner and helpless victim of His own laws? The exertion of human will under any circumstances is never insignificant, and when exerted under the conditions always assumed in Christian petition, viz., in the name, (that is, in the spirit and temper) of the Lord Jesus Christ, is it unreasonable to believe that it possesses unique influence with God?

We must be careful, of course, never to imagine that God is reluctant or unwilling to do that which we desire. Such a conception paralyzes prayer. It may make for the importunity of desperation, but that is vastly different from the importunity which Jesus enjoins, for in the parable of the widow and the unjust judge it is the unlikeness of God to the judge that Jesus emphasizes, not the similarity. God is not an unjust judge, therefore importunity in appealing to Him can only be the importunity, the eagerness, of a happy expectancy. It is the proof of earnestness and sincerity. It has no basis in suspicion of God's good intentions. Indeed Jesus founds His exhortations to petition upon the willingness of God to bless and answer. He tells us that the heavenly Father is more willing to bless us than our earthly parent. It was He who first assured us that "your heavenly Father knoweth what things ye have need of," and yet He bids us ask in order to receive. "The Father Himself loveth you" He declares, and in face of that fact we cannot doubt God's desire to meet our requests with a glad affirmative wherever it is compatible with our real welfare.

Moreover, the practical requests that some profess to despise are very often entirely in line with spiritual well-being and God's supreme purpose.

A petition to God in regard to financial difficulty may be a selfish and lazy plea, but then again it may not be so. It may, on the contrary, be the appeal of a man who sees help nowhere but in God's intervention in his affairs. He has done his best,—put his talent out to usury,—filled his days and nights with industry,—taken every legitimate opportunity of increasing his resources; and yet circumstances are too strong for him,—debt piles up, perhaps from misfortune or ill-health, or from the defalcations of others, and at last as a friend to a friend he appeals to God. That appeal has not always been made in vain. Behind the psalmist's declaration, "Never have I seen the righteous forsaken, nor his seed begging bread," there is a real if not an invariable experience, and behind the

stories of Dr. Barnardo and George Müller of Bristol and the experience of many a Christian missionary effort at home and abroad there is the great fact that in the last analysis the silver and gold are God's when He requires them. If an appeal to God for money can be made "in the name of Jesus" an answer may be expected without the least risk of any spiritual damage accruing.

Is it also very clear that prayer for the alteration of weather conditions is as foolish and irreverent as some have asserted?

Every farmer will bear witness what a struggle it is for him to believe in the perfection of the weather. To any candid observer it is quite clear that there is only an approximate efficiency in nature's weather arrangements. It is difficult to believe it is God's intention that vast areas of crops needed by man, and sometimes, as just now, most urgently needed by him, should be burnt up by drought or destroyed by storm. May it not be that here too God has left room for the human will to realize itself? Time was when man declared that smallpox was inevitable, and only to be explained by God's mysterious providence and will, yet we know now it was only a challenge to the human will to seek more of its divine inheritance of natural power; and who shall say that the prayers of devout men and women pleading with God to stay that awful scourge had nothing to do with the discovery of sanitary laws and their vigorous application? Because the answer came in a slightly different form from what was expected,—as the discovery of science delivering whole generations, rather than as immediate cure for separate individuals,—is that sufficient reason for denying its connection with prayer?

Intercession.

But the supreme objective results of prayer are of course those of intercession. The changing of circumstances in the world depends in the main, though not entirely, on the changing of men. Environment in human experience is predominantly personal. Alter persons, and circumstances will alter. The example of Jesus here is splendidly rich and magnificent in its challenge to us. How He prayed for His disciples, collectively and individually! Read John 17 until the tears fill your eyes and emotion rises like a flood in your soul. If you could overhear the outpourings of your mother's heart for you, could you remain unmoved? O thou child of many prayers, is there any sweeter or more beautiful fact in human life than the fact of intercession? Shall we silence these pleading voices? Shall we stay His interceding? Shall we say, "Hush, don't pray! God is love, and will provide"? Do we not feel, on the contrary, that mysterious as the necessity may be, we cannot and dare not deny the supernatural efficacy of the prayers of love?

We were often asked during the war, "Is it of any use to pray for the men in the trenches? Will God answer our petitions for their protection?" And there were those who did not scruple to reply, "No!" They would have us believe that forces are operating either by strict necessity of law or by blind chance. See a battalion advance to the attack, they say, and return only fifty or sixty strong! How can you believe that God has answered or can answer the prayers for protection offered for all those lads?

Then are we to imagine that God has nothing to do with it all? Can the God and Father of the Lord Jesus Christ look on that spectacle and be unmoved by the pleading of His human children? That is incredible,—indeed, much more incredible than the other alternative; for at least some are saved, and under most remarkable circumstances. Many are saved who are prayed for, if many are also lost. Why judge God by the one group rather than by the other? What too are we to make of certain impressive coincidences?

A young officer is standing with his back to the back wall of the trench. Suddenly a strange impulse seizes him to step just one pace to the side. Feeling foolish for submitting to it, he nevertheless alters his position, and immediately with a sharp ping a German bullet sinks into the spot where his head had rested previously. This youth was the subject of constant and eager intercession on the part of a group of friends in the homeland.

A certain minister felt strangely moved one Sunday night to ask his congregation to make special intercession for their boys

at the front, and he remarked: "Even now some of them may be in deadly peril." A week later he heard that on that very Sunday night one lad had been blown up with his trench, but had escaped miraculously, with slight injuries.

All our missionary societies have in their records innumerable stories of equally impressive "coincidences." God's love for the race has no meaning except as it involves His care for the individual. His care for the individual is continually mediated through our care, our thought and action for one another. Why should it not be mediated also through the earnest effort of our souls, in the desires and determinations of unselfish petition?

Two considerations will help to clear our way towards this belief.

(a) God is limited by the fact of human freedom, the reality of human power.

This is no reflection upon His omnipotence, for He is self-limited. It is by His own choice and grace. Only omnipotence can limit omnipotence. Yet it does mean that God has shut up His power to a certain channel of purpose, namely, that of producing a humanity free enough, yet good enough to be His children by choice and love as well as by creation.

So God seeks to govern humanity by consent of the governed, and every life and heart subdued to Him, offering itself to Him in appeal and trust, enlarges His opportunity with the world of human affairs. It gives Him back more of the power He delegated to men in His great sacrificial act of creation. So our prayers, with the consecration of will and energy they involve, may be constantly necessary,—not to persuade God to action, but to create the opportunity whereby His highest willingness may find expression.

(b) God has the good of all in view.

The good of all sometimes demands the temporary sacrifice of the individual. Hence, again and again the human situation may so develop that this or that petition simply must not be granted. Indeed, a petition may be granted for a time, and yet at last the exigencies of the situation may demand its withdrawal. Thus prayer may help to protect a soldier at the front over a long time and under many varying situations, and yet some new adjustment may become necessary through a change in the general situation, and prayer may not then avail.

This of course involves the view that God's relation to our world is a living one, and not already fixed and static. We are not in the hands of fate, in the sense of being the helpless victims of an already fixed program of events. Our fate is a personal God, who is love and life everlasting. He has left room for us to splash about (as it were) in life, but over all reigns continually His power of adjustment and readjustment, till at last He shall shepherd all His sheep safely home to His fold.

God in Christ bids us pray. God in our hearts, as passionate love, "the likest God within the soul," also bids us pray. It must be a stronger argument than the mere appearance of things that can convince us that our praying is in vain.

"Yes," asks the woman of the broken heart, "but what of the unanswered prayers? What am I to believe who prayed so earnestly and purely for my dear lad, only to learn that he died in agony and loneliness?"

It is just here that Christ's view of prayer yields most consolation. You have prayed with earnestness and faithfulness, trusting in God, yet He has not given you your desire. Surely there is only one explanation possible: trust Him still! Are you not the more sure that your boy has been taken only because God's method of governing the world and of bringing it at last to Himself demanded the sacrifice? Can you not, then, the more surely rest in the belief that your sorrow is also God's sorrow, but nevertheless is the blessing of the world? Can you not begin to wonder at the amazing strength of God's love, in taking the harder course for your sake and the sake of your boy, and for the sake of us all? What omnipotence, to hold back the tide of His passionate fatherly indulgence because the good of all can be better served at the moment by the sacrifice which, though it breaks your heart, saves others from being broken! "He doth not grieve willingly the children of men."

The more sure you are that God answers prayer, the more certainly you can rest in

the answer He gives. It was no mere human riot of unchecked and bloody cruelty that was round your boy when he died. "Underneath are the everlasting arms."

Finally, in your unanswered prayer you have an august companion, One who prayed with a sweat of blood for that which was yet denied even Him. Nevertheless, because He had begged so earnestly and yet had been refused, He knew the more certainly that God's way was best, and "an angel strengthened Him."

How Prayer Operates.

It may be useful at this point to inquire how we may conceive the mode of prayer's operation in its objective results. It always helps greatly to form a mental picture of what happens. An illustration may help.

Some time ago an earthquake occurred in England, and when I read the account of it I thought:

"Well, that is something the British navy couldn't keep away!"

It reminded me that this "tight little island" is not so completely severed from the rest of the world as it appears to be. The sea doesn't go right down and under. In the depths the island is entirely one with the mainland, and if only a force operates deeply enough it can pass from the one to the other.

That is a parable of the operation of prayer. Superficially we are very divided, almost isolated from one another. We are islands of individuality thrust up out of the ocean of divine being, but in the deeps we are rooted and grounded in that one being. "In Him we live, and move, and have our being." This vast common being, who is (as it were) the great central exchange of all operating forces whatsoever, we call God. He has given to us a certain degree of real individual life, and the energy of that individual life we can keep to ourselves and use for our own selfish ends and pleasure. Prayer is the consecration, the return, of that energy to God. In prayer one turns in will and heart and thought to God, preferring one's requests and desires, but fundamentally praying: "Take my will, my energy; take me, use me for the good of him I love, for the good of all my kind." Intercessory prayer then may be actually the giving back to God of our personal energy that He may use it to strengthen and help and bless another soul. It is the dedication of one's own spiritual volcanic force to God that through His all uniting being it may be used to thrust up into some other soul or souls fresh forces of spiritual conviction and illumination and strength.

It is a mistake, of course, to press an illustration too far, but that we are not far from the facts of the situation here is further proved by the stress Christ laid upon importunity, that is, earnestness and perseverance, the expenditure of sheer energy of will in prayer, and by the corresponding exhaustion even of physical strength, to which all the saints of prayer in Christian history bear witness.

A natural corollary from this view of the mode in which prayer operates is that we ought to expect it to be possible to stimulate by prayer the forces of physical and mental as well as of spiritual life. The prayer of faith should have healing efficacy, not perhaps with invariable success, but always tending towards success.

If then it be true that prayer has great objective results, see what a vista of opportunity opens out before us!

The individual may extend his influence far beyond the range of his active life. Circumscribed in talent perhaps, lowly and obscure in social position, there is nevertheless open to him the grand alliance of the universe, he is called to be a fellow-worker with God. From the privacy of his chamber he may bring God's influence into the life of the church, of the nation, of the world at large. Seas cannot drown nor mountains obstruct the movement of his will. In holy alliance with the Creator he says, "Let there be light," and light arises; "Let there be love," and hearts grow strangely tender; "Let there be life," and the sick are healed, souls brought back from the jaws of death, spirits dead in trespasses and sins quickened with newness of life.

Now if this is a fair description of what may happen when the energy of one life is poured back into the hand of God, what shall happen if, as Jesus said, two shall

agree? Imagine a company of such souls! A whole community that has learnt to pray in the unity of the Spirit! What might not happen with a church, a multitude, a nation upon its knees? If it should ever be that man, not men merely, but man should walk with God as friend with friend, then indeed would sin and sorrow, death and disaster, take final flight, and God's will be done on earth even as it is done in heaven.

Shall not I hasten that time? One life more captured by God! Daily and habitually holding itself up to the divine hand for control and benediction, daily and habitually opening my heart and mind to present to Him my thoughts and desires, that He may sift them and answer them according to His will, daily and habitually offering back to Him the energy He first gave; living, moving, having my being always consciously in Him, that through my surrendered life He may reach others, and yet others!

For so the whole round earth is every way
Bound by gold chains about the feet of God.

ESKIMO EVANGELIZATION.

The picture here given shows a native Eskimo missionary, by name Kawagleg, preaching the gospel to a group of heathen Eskimos on the coast of Alaska. In his hand is a book, from which he reads and preaches. This book, however, is not a printed Bible, but is full of picture writing such as is reproduced on the front cover of this magazine.

The Eskimo language, though unwritten, exhibits intelligent origin. They also invented some hieroglyphics which were used to a small extent among themselves, as when inviting people of other villages to come and play with them. When such an invitation was accepted they would make a list of the things the people were expected to give. They would draw as many foxes, seals or other animals as they expected to receive from the people invited.

In transcribing the Scriptures they invented other figures, each figure representing one sentence. All this was exceedingly slow work, and even after committing a passage to writing with the expenditure of much time and study they could not read it. The translator had to repeat sentence after sentence many times, the men meanwhile looking at their writing till the meaning of each figure came back to them. After learning it in this way with the help of these figures, they would not forget it. These hieroglyphics were, therefore, not like regular letters or writing, but were a species of marks to help them to remember what they had learned.

This picture writing is only a temporary help for persons too old to learn to read. It will disappear as younger educated Eskimos enter the ranks of missionaries and teachers.

Kawagleg when a young man was the pupil of an Eskimo Shaman or medicine man who opposed the Moravian missionaries in their efforts to evangelize the heathen Eskimos on the Kuskokwim River. But when dying, this Shaman said to Kawagleg, his pupil:

"I have been thinking much about what these missionaries have been teaching, and I believe that what they are saying is true, and what I have been teaching you is wrong. You must promise me that when I am gone you will go to them, and let them teach you."

After the Shaman's death Kawagleg went to the missionaries, and not only became a believer in Jesus, but one of the most faithful helpers in the Moravian mission field in Alaska.

He has developed his own style of picture writing, not having learned to read or write. Unfortunately he did not send any key to the writing shown in the picture, so that it is not known what part of the Bible it represents.

We are indebted to the "Moravian Missionary" of Bethlehem, Pa., for the information and picture here given.

OBITUARY.

John H. Wyburn.

With profound sorrow the trustees of the old McAuley Water Street Mission, New York, announce the death of their beloved superintendent, John H. Wyburn, which occurred on March 17, 1921.

Thirty-two years ago Mr. Wyburn was pointed to Jesus by the late Sam H. Hadley, and for many years he had the joy of sharing Mr. Hadley's labors in Water Street. In the fall of 1900 he became his assistant in the mission. Upon the death of Mr. Hadley in 1906 Mr. Wyburn succeeded him.

On September 25, 1888, he was sent with a letter of introduction to Mr. Hadley by one of the converts of the mission, who did not say who Mr. Hadley was.

On the way down, Mr. Wyburn decided to ask for a loan of ten dollars. When he arrived at the mission Mr. Hadley was not in. God put it into his heart to return that night. He was in such a drunken condition that he did not realize he was in a mission, for he had never been in one before.

Some one told Mr. Hadley that there was a man waiting to see him with a letter. He went to where Mr. Wyburn was seated, and after reading the letter said:

"What can I do for you?"

Mr. Wyburn replied that he wanted to get sobered up and get back to his business.

Mr. Hadley looked at him, and said: "Is that all you want?"

Mr. Wyburn thought: "If you only knew how impossible it is for me to keep sober you would not speak so lightly about it."

A moment later Mr. Hadley with beaming face said: "What you need, my dear brother, is Jesus." And Mr. Wyburn went forward that night, and was saved.

Lady Henry Somerset.

Lady Henry Somerset died in London on March 11 of heart failure following an operation for appendicitis. She was in her 71st year.

Married to Lord Henry Somerset in 1872 she was still in her early twenties when she obtained a judicial separation from her husband. For a time she lived in retirement. Then she found comfort and self-expression in service.

One day, as she sat in her garden, brooding over life and its perplexities, while the Gospels lay open on her knee, it seemed to her that she heard a voice saying:

"Act as if I were, and thou shalt know that I am."

From that hour she went forward in a spirit of obedience and dedication, and passed into a great and growing service which made her world-famous, and the loved leader of a great host of women.

She came into touch with the temperance movement, which was much less popular fifty years ago than it is today, and felt a divine call to join the warfare against the drink evil, specially hateful to her because

of the suffering it causes to women and children. She signed the pledge at the meeting where she gave her first temperance address, and flung herself with splendid enthusiasm into the movement. Young, with a most attractive personality, a singularly beautiful voice, and the prestige, privileges and opportunities of wealth and rank, her temperance comrades soon realized that she was a magnificent reinforcement of their cause. She began to be in great demand on temperance platforms. Characteristically she took her maid with her when she had to address a meeting, giving her instructions to sit in the corner farthest from the platform, and lift up her handkerchief whenever she failed to hear what her ladyship was saying. In this way she trained herself, and became a successful and effective speaker.

Lady Henry Somerset.

In 1889 Lady Henry was elected president of the British Women's Temperance Association, and speedily showed that she had not only platform gifts, but great organizing ability.

On her first visit to America, in 1891, Lady Henry met Frances E. Willard, in whose life and work she had already become greatly interested, and the friendship thus formed between the two world leaders was deep, lasting, and tender.

The World's W. C. T. U. in 1890 made Lady Henry vice president, and on the death of Miss Willard in 1898, she succeeded to the presidency, which she held until 1906.

The thorough knowledge which Lady Henry had of the drinking habits of English women, and the hold which it has upon their lives, led her to found "The Industrial Farm Colony," where women were treated for drunkenness. The colony, situated in Duxhurst, consisted of a model village in 200 acres of beautiful grounds. Gardening, fruit cultivation, care of bees, raising of poultry, seed sorting, basket making, linen weaving, and laundry work, were the avocations which furnished the patients out-door exercise and employment. A particularly interesting feature of Duxhurst was "The Nest," a permanent home for children rescued from vicious homes and from intemperance. She claimed that 65 per cent of her cases were permanent cures.

Lady Henry had a sense of humour, and could tell a story at her own expense.

Once she pleaded at the close of a meeting with a man who refused to sign the pledge.

"Haven't I proved to you that drink is an evil thing?"

"Yes, but you haven't proved to me that I don't like it."

For some years past Lady Henry has been in practical retirement. Always distinctly "Church," though she was loved by many Nonconformists, she became increasingly "High." Many of her temperance comrades, too, were grieved when she took what they regarded as the wrong line on the question of compensation. But they never ceased to love and revere her.

"My soul fleeth unto the Lord before the morning watch; I say, before the morning watch." In the early morning, before dawn, while this psalm and the beautiful prayers for the dying were being recited, Lady Henry Somerset passed beyond the veil in peace.

SUMMER BIBLE SCHOOLS.

The Vacation Bible School movement has been tested long enough to approve itself. A good specimen of its working is furnished by the record made in Cincinnati last year.

Cincinnati's Vacation Bible Schools.

During the month of July (1920) twenty-one Daily Vacation Bible Schools were conducted in Cincinnati under the auspices of the Social Service Department of the Federation of Churches.

The daily program of the schools covered the three-hour period from nine o'clock until noon. Fifteen minutes were given to an opening period of worship, and as many to a closing period of a patriotic nature. Health and habit talks, music, songs, calisthenics and breathing exercises came first in order. A Bible story period of half an hour's duration followed. The closing hour was given to manual work, in which each child was allowed to follow a task of its own choice.

For two days before the opening of the schools, the teachers met for special instructions. These were all-day conferences which all teachers were required to attend.

The budget for twenty-one schools was $5,350.00, or an average of $250.00 per school. Half of the schools were supported by the churches in which they were held, the other half were supported in whole or in part by subscriptions solicited by the Federation.

Two supervisors for the twenty-one schools were paid $100.00 each for five weeks' service. The principal of each school was paid $75.00, while his three teachers received $50.00 each. Many of the teachers volunteered their services. The material for each school cost about $25.00. This amount was raised in part by the penny offerings of the children.

The schools proved uniformly successful. The total enrollment passed the two thousand mark. One school was conducted for colored children, two were conducted among the Italians, several were conducted in the midst of Cincinnati's immigrant population. Each school was at liberty to hold its own outings, picnics or nature study excursions, and all the schools combined for their closing exercises in a pageant held in Burnet Woods, which is one of the largest and most beautiful community centers of Cincinnati. The daily papers were generous in their publicity as well as in their praise of the movement.

No other summer work has proved of greater value, says the secretary of the Federation, and this year an effort will be made to operate at least forty schools.

The Bible in Vacation Schools.

The place the Bible receives in vacation schools depends upon those in charge. Thus, a plan tried in one school is reported by the Scripture Gift Mission of Philadelphia, as follows:

"Permit me to report on the distribution of the Testaments that you so kindly sent us. During the session of our Vacation Bible Schools I distributed 125 copies of the Gospel of John. To forty-seven pupils who read the Gospel I handed each a copy of the Acts. To twenty-five who read the Acts I had the pleasure of publicly presenting a copy of your beautifully illustrated Testament. The latter presentation was at the closing exercises of the West Park Vacation Bible School in the presence of a host of parents and friends."

An All-Bible School.

A summer Bible school for the actual study of the Bible has been successfully held for nine years past by the Third Presbyterian Church of Chester, Pa., of which Rev. A. L. Lathem is pastor.

Sessions begin as early as possible after the close of public school, and last for five weeks, five days a week and three hours a day. Tests are held, and commencement exercises conclude the work for the season. Tuition is free.

Only experienced teachers in sympathy with the work are employed. No free service is accepted, except that of the pastor. Ten dollars a week is the minimum paid to teachers.

The school is graded in two kindergarten grades and twelve other grades, corresponding to the public school. Pupils are promoted yearly.

The history of Israel, the biography of the leading characters of the Old and New

Testaments, the geography of Bible lands, the memorization of leading doctrinal and devotional chapters, are the lines of study throughout, all related to Jesus Christ as central.

Simple rewards are given. Thus, all pupils who have a perfect attendance are given an auto ride. Last year 179 pupils out of a total of 419 enrolled (average attendance daily, 396) were present every day. Three pupils have not missed a day in nine years!

The effect of such a school on the church is fine, developing a host of young people who know and love the Bible, and who become active in the church.

The community appreciates the school so well that contributions to cover all expenses come in without special solicitation.

The foregoing shows that the educational value of this type of school is equal to that of the public school. The ninth annual report gives a list of twelve other churches that had similar schools last year.

THE REVELATION OF ST. JOHN:* A REVIEW.

Rev. G. Glenn Atkins, D. D.

Here is a really monumental work, to the making of which a great scholar has devoted twenty-five years of his life, with a kind of finality about it likely to make it for a long time, if not permanently, the authority on the Book of Revelation for English-speaking scholars. It would need a specialist of absolutely the first rank in New Testament literature to properly review this work; this review must therefore leave many critical points unconsidered.

The tables of contents for the two volumes indicate vividly enough the scope of Dr. Charles' labors. He considers the authorship of Revelation and the Johannine writings generally, the editing which the book has received by later hands, textual changes and inaccuracies, the Greek and Hebrew sources which lie behind Revelation, its date, its circulation and reception, the object of the Seer, the doctrines of Revelation, various manuscripts which have come down to us with their relative values, a searching commentary, a short Greek grammar specially compiled for Revelation, a corrected and rearranged Greek version with an exhaustive and microscopic study of various readings in all the manuscripts, and finally the author's own translation of the book.

Whether or no the author's conclusions are accepted the immense industry, the full and accurate scholarship which have created these two volumes are beyond debate.

The Apocalypse, he says in the introduction, "is a book of songs,—dirges there are indeed, and threnodies; but these are not over the martyrs, the faithful that had fallen, but spring from the lips of the kings of the earth, its merchant princes, its sea folk, overwhelmed by the fall of the empire of this world, the destruction of the mighty ones whom they had trusted, or from the lips of sinners in the face of actual or impending doom. But over the martyred church, over those who had fallen faithful in the strife, the Seer has no song or lesser note to sing than the beatitude pronounced by heaven itself, Blessed are the dead that die in the Lord."

The book has for its theme "the inevitable conflicts and antagonisms of good and evil, of God and powers of darkness." It is a book for the present day. "John, the Seer, insists that not only the individual follower of Christ should fashion his principles and conduct by the teaching of Christ, but that all governments should model their policies by the same Christian norm. He proclaims that there can be no divergence between the moral laws binding on the individual and those incumbent on the state."

Dr. Charles believes the author to have been one John the Seer, a Jewish Christian who had in all probability spent the greater part of his life in Galilee before he emigrated to Asia Minor and settled in Ephe-

* International Critical Commentary (The): The Revelation of St. John, by R. H. Charles. Charles Scribner's Sons, New York. Vol. I, 373 pages; vol. II, 497 pages. $9 net.

sus. He believes the author thought in Hebrew, wrote in Greek, and frequently translated Hebrew idioms literally into Greek. This gives to the Greek of Revelation a character all its own. He believes that "John the Seer" was quite distinct from the author of the Gospel and the Epistles. He does not believe John the Apostle wrote the Apocalypse, because he thinks John the Apostle suffered a much earlier martyrdom than the accepted tradition allows, and he goes into all this in full and searching detail. He believes the book to have been written either under Vespasian or under Domitian, that is, from 70 A. D. at the earliest to 96 A. D. at the latest, and through both internal and external evidence he favors the later date. He believes also the Apocalypse to have been edited by some unknown editor into whose hands the manuscript came after the death of the author, and he thinks it suffered in arrangement at the hands of the editor; there are also, he thinks, later interpolations. He believes the author drew from many sources, both Greek and Hebrew, and was especially influenced by the current Hebrew expectations of the end of the age in which he had been trained, and to which after his conversion he gave Christian form and coloring.

Perhaps one of Dr. Charles' most distinct contributions is his untangling of the many threads of which the Apocalypse is woven, as on pages xxv-xxviii of the introduction, where we are given an analysis of what we may call the sequence of the drama of judgment in one column, with a series of visions intended to enrich or comfort or explain in a parallel column. In the Revelation itself all this is so interwoven as to make it difficult to follow the true time scheme. His comments are also particularly helpful in contributing an understanding of references which can be explained only out of a knowledge of beliefs held by Jewish Christians of the first century as to the way in which a supernatural Messianic kingdom was to be established.

The object of the Seer, he says, "is to proclaim the coming of God's kingdom on earth, and to assure the Christian church of the final triumph of goodness not only in the individual or within his own borders, not only throughout the kingdoms of the world and in their relations one to another, but also throughout the whole universe." It is a book of the drama of the conflict between the church and Rome, which involves heaven and earth, man and God. It is a book of deathless hope and unconquerable faith. "The faithful shall follow whithersoever the Lamb that was slain leads, and for such, whether they live or die, there can be no defeat; and so with song and thanksgiving he marks each stage of the world's strife, which is carried on ceaselessly and inexorably until every evil power in heaven or earth or under the earth is overthrown and destroyed forever."

The means which the Seer uses in order to set forth his message are, says Dr. Charles, "psychical experiences and reflections, or rather, reason embracing the powers of insight, imagination and judgment." The literal description of such experiences is hardly ever possible; the language of the Seer is, therefore, symbolic. His symbols are really ideas, they were never meant to be painted, they were meant to be interpreted in terms of facts and truths. "It is quite impossible to conceive a figure embodying the characteristics of the lion of the tribe of Judah, the root of David and the seven-horned lamb with seven eyes. The Apocalypse deals with ideas, not with plastic conceptions. The terms used have become for the most part purely symbolical and metaphorical. If we confine ourselves to the ideas and ignore the conflicting plastic manifestations, we shall find no difficulty." The lion of the tribe of Judah is the one strong member of this tribe. The root of Jesse is, of course, a kind of family tree,—just a way of saying that Jesse is the ancestor of the Messiah. The lamb is the suffering Christ, the seven horns mean perfection of power, the seven eyes perfection of knowledge. The beast with seven horns is the full strength of whatever opposes Christ and His kingdom. The book with seven seals is the purpose of God for the world; the breaking of the seals the revelation of that purpose; and so on through all the mighty symbolism of the Apocalypse.

The Apocalypse itself, as the author in-

terprets and in one or two instances rearranges it, consists of a superscription, the greetings to the seven churches, John's call and commission with his vision of the risen and glorified Christ; then we leave the restlessness, the troubles, the apprehensions of the churches, and pass from earth to heaven, where in the Seer's vision of God we are assured of a supreme and untroubled power in whose hands are the destinies of humanity; a power which, in the thought of the writer, is to move quickly through mighty overturnings to the destruction of the world order and the triumph of the redeemed. What follows is the Seer's vision of that mighty unfolding, with woe upon woe, destruction upon destruction. Rome and her works and all that oppose Christ are to be swept away through wars on earth and wars in heaven.

The judgment of the world begins with the opening of the seals by Christ; the martyrs are presented, and sealed before the throne. When the woes are done and the vials of the wrath of God are emptied, the heavenly Jerusalem is to descend from heaven and become the earthly city of the Messianic kingdom, the abode of the glorified martyrs and the center of the evangelizing agencies of the surviving nations of the earth during the millennial period. After a thousand years the former heaven and the former earth are to vanish, the dead are to be judged, death and hell are to be consumed, a new heaven and a new earth established, and a new Jerusalem coming down as a bride adorned for her husband becomes the capital of the kingdom of the blessed, which shall know no end; there shall be neither night nor darkness, and the redeemed shall reign for ever and ever.

The Apocalypse, then, as Dr. Charles interprets it, is at once a book of comfort and judgment; a book of comfort for a perplexed and persecuted church, proclaiming the final triumph of Christ and His kingdom; a book of judgment for all unchristian forces and ways, and especially for Rome. Its hope and faith are Christian, its imagery and form are derived from Jewish apocalyptic literature, it anticipates a distinct drama of strife, woes, judgment, the establishment of an earthly millennial kingdom which is to endure for a limited period, and then the establishment of the eternal heavenly order by which earth is to be transformed and possessed. There are in the book, then, both temporal and enduring elements. It was meant for men and women in a distinct time, facing a distinct situation from which they were to be saved by distinct happenings, but it lends itself also, and that very truly, to something maybe greater than just the deliverance of the early church. It is a most splendid setting forth of a conflict which must go on until victory is assured.

The war between the Lamb and the Beast, between love and selfishness, between Christian and unchristian is a long, long war, and it takes a thousand changing forms. It is waged up and down the streets of Detroit today as in the streets of Rome twenty centuries ago. Sometimes that war goes on in quiet, undramatic ways; sometimes it flames out in world strife. It is no wonder then that in particularly trying periods of war, or pestilence, or famine, when the very foundations seem to be shaken, we should turn to the Apocalypse and say now at last the end is come, or find the Beast in whatever we hate or fear. No wonder, either, that in our anticipations of the triumph of good we should use its splendid peans and ascriptions; no wonder that we should exercise our ingenuity in determining times or seasons; and no wonder at all that we should greatly disagree as to its interpretations. The very vastness of it and the very universality of it make that inevitable. Those differences of opinion about the second coming which are just now particularly troubling equally devout and sincere people are rooted just here, and flourish under the mingled lights and shadows of the Apocalyptic vision. Dr. Charles' work should at least make us both humble and tolerant in our study of Revelation.

There is no place in such a review as this for a discussion of the vexed questions here involved, save perhaps to suggest that there is room enough in the Apocalypse for more than one kind of interpretation and understanding of it. Dr. Charles would doubtless not carry with him those who believe the book to have been written by John the Apostle, nor indeed would he

carry with him the conservative wing of the church generally. But even those who do not accept all his conclusions will find light upon a great many perplexing things in his pages. The reviewer ventures to believe that there is reasonable room for sincere differences of opinion in the interpretation of the Apocalypse, but he does see in Dr. Charles' interpretation of it a great light upon a faith which we all have in common; that the kingdoms of this world are to become the kingdoms of our Lord and His Christ, that we are in the midst of a strife which cannot be ended until the kingdom of God is supreme, that Christianity has an imperial destiny embracing heaven and earth, and that we shall have no peace, either now or hereafter, until Christ is crowned in possession of the full allegiance of humanity in soul and in society, for time and for eternity. And the reviewer believes also that a clear recognition of this would, while not reconciling divergent points of view, greatly minimize the practical significance of our differences and make us all comrades in a great fight and a great hope. For the present our own places in that far-flung battle line are clearly enough indicated, and we may well wait upon the demonstration of the future for the actual ways in which our hope is to be fulfilled.

OUR BOOK TABLE.

Lectures on Systematic Theology, by Charles Grandison Finney. George H. Doran Co., New York. 622 plus xxi pages. $4 net.

Much interest has been awakened in student circles by the news that the plates of this great book, lost for twenty years, had been recovered, so that the book could be put in circulation again.

Published originally in 1846, revised and enlarged in 1851, and condensed again somewhat in this edition, the book has more than antiquarian interest, even though it is true that the ever-changing discussion in the realm of Christian doctrine is no longer oriented as in Finney's day. It has abiding value because of the author himself and his mighty labors as an evangelist and thinker.

Finney was a trained lawyer, disciplined in the laws of evidence and in argumentation, before he approached theology. His lectures were hailed at the time as thorough in grappling with difficulties, successful in solving them, fresh and original and illuminating in discussion. He says in the preface: "It is no part of my aim to spare my pupils or anyone else the trouble of intense thought." And again: "I have not yet been able to stereotype my theological views, and have ceased to expect ever to do so. The idea is preposterous. None but an omniscient mind can continue to maintain a precise identity of views and opinions. Finite minds, unless they are asleep or stultified by prejudice, must advance in knowledge." On the strictly fundamental questions in theology his views had not changed for many years except as he gained clearer apprehension.

Because of his clear presentation of the great Biblical doctrines the book has permanent value, especially to those of evangelical faith.

Death and the Hereafter.

Gospel of the Hereafter (The), by J. Paterson-Smyth. F. H. Revell Co., New York. 224 pages. $1.50 net.

Can anything new be said on the hereafter? Of course Sir Oliver Lodge and others have been saying a great many new things, but so many of the things that they say are so utterly frivolous that we do not believe they are true.

Dr. Smyth has a faculty of putting old truths in new and modern ways, and he has done this in this book, but his theory of the "near-hereafter," by which he means the period after death before souls go to their final heaven or hell, is from our point of view not at all satisfactory. If souls are to grow after death we cannot see why they should not at once take up their permanent abiding place in the locality of their ultimate destination. Dr. Smyth quotes a great deal from the Fathers, which will not make much of an appeal to many readers.

While this volume is a genuine contribution to eschatology it has not that ring of reality and certainty that makes so many of the author's other books most valuable and helpful.—H. P.

Is Hell Eternal? or, Will God's Plan Fail? by Charles H. Pridgeon. Funk & Wagnalls Co., New York. 333 pages. $1.75 net.

Rather a startling title to be thrown at the public in these days when men apparently are thinking very little about the future life. Certainly the subject of hell is avoided in the pulpit, at least for any lengthy discussion. The general sentiment of the Christian mind seems to be that we know so little about conditions beyond the grave that the less we dogmatize about them the better. By multitudes hell is neither accepted nor rejected.

Mr. Pridgeon, however, takes a very definite stand. He reopens the question as to the interpretation of the various phrases in the Bible that refer to the punishment of the wicked, especially those that refer to its duration. The phrase "for ever and ever" means "the age of the ages," and refers to an age that will follow the millennium. "The lake of fire and brimstone" is the "lake of divine purification." The word Gehenna refers to judgments that will occur at the opening of the millennium, "when the dead bodies will be burned in the fire of the Valley of Hinnom." The general position taken is that it is God's ultimate purpose to achieve the winning of all mankind to Himself, and that when every knee shall bow it will be with the full homage of hearts and wills surrendered to the will of God and His Christ.

It is hard for one who is not an expert in premillennial literature to follow the author in much of his argument. His localizing the lake of fire as probably near Babylon, and the Gehenna of the New Testament as the burning of bodies in the Valley of Hinnom in some future age, can never appeal to the common sense of the church at large. However, raising in question the accuracy of the interpretation that has so generally prevailed, namely, that probation ends finally at death, is worth the closest attention. It would certainly lift the burden from many a heart if assurance could be given that the message of salvation will be renewed under new conditions in the unseen world beyond. To multitudes it has seemed inconceivable that God should make no further effort to save the lost after the accident of death has severed the relation of soul and body. Mr. Pridgeon believes that sin will be punished, but that all punishment has for its object the saving of the one punished. He believes in the ultimate triumph of goodness, and that all fallen angels as well as fallen men will be won to God.—S. C. H.

New Light on Immortality (The), by John Herman Randall. Macmillan Co., New York. 174 pages. $1.75.

The author writes as a general student of the subject, not as a first-hand psychic researcher. The book is new in showing the relation to the subject of Maeterlinck the poet, William James the philosopher, Sir Oliver Lodge the scientist, and Dr. Hyslop the psychologist. It is a serious and comprehensive study, but concluding chapters on "The Real Immortality" and "The Consciousness of Immortality" are misty.

Wonderful Morning (A), by James H. Snowden. Macmillan Co., New York. Decorated. 155 pages. $1.75.

Primarily intended as an interpretation of that first Easter morning, this volume has perennial helpfulness as a book of solace for the bereaved; for which purpose its decorations and handsome binding make it a nice gift-book. The Scripture material is worked over to exhibit the recorded appearances of our Lord, whose deity and character are proved by His resurrection. Death is robbed of its sting and the sorrowing soul is comforted by the assurance of the resurrection of the body and the immortality of the soul. "The wonderful morning is the pledge and prelude of the eternal day."

Preachers and Preaching.

Ambassadors of God, by S. Parkes Cadman. Macmillan Co., New York. 353 pages. $3.50.

A brilliant and well balanced volume of nine lectures given before the students of Bangor, Hartford and Drew Theological Seminaries. They have been forged on the anvil of the author's experience, and breathe the spirit of alertness to modern conditions.

The first chapter deals with the Scriptural basis for preaching, and stresses the value of the mind open to receive the true. In the chapter on "Prophets and Preachers of the Christian Church" the great men who wrought out new conceptions in the history of the pulpit are considered. Chrysostom and St. Augustine, Wesley, "the religious Archimedes of his time," Whitefield, Jonathan Edwards, the Beechers, and Phillips Brooks, are tersely characterized. "The Modern Attitude toward Preaching" is a lecture offering valuable counsel against going to extremes. "The pulpit's function is not to advocate theories of social economy, but to provide inspirational direction. Do not play on one string till it breaks, nor repeat accusations until they become stale. At all times insist upon the New Testament doctrines as the absolute principle of a Christian sociology." These sentences are fairly indicative of the point of view. A reasonable optimism is present. Social injustice is recognized. Progress is noted. Challenges to advance are sounded. A carefully wrought out series of reasons for the waning power of the pulpit is presented. The large influence of the pulpit of today is evidenced.

Other chapters deal with such subjects as present day intellectualism and preach-

ing, nature and ideals of the Christian ministry, preaching—its preparation and practice. The closing chapter, "Preaching and Worship," pleads effectively for the sensible adaptation of the order of church service and the message to the nature and condition of the people.

The Bible is given its rightful place. "Its teachings remain the miracle of all thought and time in religious literature. An unswerving belief in the teachings of the New Testament and their transforming forces is the only criterion of judgment among the ever fluctuating welter of human opinions." The attitude toward modern thought is fairly expressed in the words, "To be generously appreciative of that which in current thinking aims at the right is but intellectual courtesy; cordially to accept that which in it is confirmatory of good is but intellectual honesty."

The author's treatment of the great themes shows a breadth of mind strongly foundationed in the eternal truth. Regenerating grace in personal experience is extolled. The appeal for a selected and wide range of reading is valuable. Dr. Cadman practises his precepts, for throughout the book apt and frequent quotations and illustrations are drawn from many authors of many centuries. The appreciation of the attainments and limitations of science is reasonable.

The volume appeals more to the intellect than to the heart. The reader is not likely to be in entire agreement with every position taken. Herein lies one of the values of the book. It stirs us up, and generally it carries us along glad in the greatness of the minister's calling. The many-sided Christ is highly exalted. His completeness as Saviour, teacher, prophet and preacher shines forth. Altogether this is a volume of well-rounded discussion of themes vital to the ambassadors of God.—F. W. P.

Pulpit and American Life (The), by Arthur S. Hoyt. Macmillan Co., New York. 286 pages. $2.50.

A most refreshing study of some of the outstanding mighty men of the American pulpit, especially Jonathan Edwards, Lyman and Henry Ward Beecher, W. E. Channing, Horace Bushnell and Phillips Brooks. Many others of fame but of lesser note in the judgment of the writer are treated at some length. These men wielded a power on the thought and conduct of their time second to none. In manhood and will, in intellect and vision, they are not surpassed by any men of their generation in any walk in life, while in purity of life and disinterestedness of aim they lead statesmen and soldiers.

The author gives some consideration to the pulpit lights of the larger denominations in turn. A chapter on the Puritan preacher speaks of Thackeray's picture of Mr. Broadbent, Irving's sketch of the Dutch dominie, Hawthorne's portrait of Arthur Dimmesdale, and Mrs. Stowe's characterization of Dr. Daniel Hopkins. The last two are extreme portraits,—"both true and neither representative." "The Present American Pulpit" names and characterizes briefly the message and impact of many living divines. "I doubt," it says, "if the Presbyterian church in New York was ever served by four men superior to Henry Sloane Coffin, John Kelman, William L. Merrill and Harry Emerson Fosdick."

In a chapter on "The Pulpit and Social Welfare" the writer holds the balance true. "The most deadly heresies of life have grown up under the strictest preaching of so-called gospel truths." There is special need today of prophets in the pulpit.

"The Old and the New Evangelism" and "Some Distinctive Contributions to the American Pulpit" say things which we have never seen so well put elsewhere.

Only through justice and mercy and humility can this world, shaken by a clash of ideals, good and evil, "attain peace, which is a spiritual attainment." This it would seem President Harding had in mind in his noble inaugural. To examine how far our spiritual leaders have failed or succeeded in their lives, words, and influence is the aim of this heartening study.—T. C.

My Son, by Corra Harris. George H. Doran Co., New York. 274 pages. $1.90 net.

If this story is not actual fact, it might well be.

In previous volumes the authoress wrote of experiences under the titles "A Circuit Rider's Wife" and "Happily Married." "My Son" continues the family story.

The father, William Thompson, was the old style mystical, other-worldly Methodist itinerant preacher, who wore himself out young. His wife remained this-worldly enough to want their boy Peter to avoid the sacrifices his father had undergone. Imagine her shock when, just before he graduated from college, he wrote her that he had "decided to enter the ministry"!

It was a ministry of the modern type,—efficiency more evident than spirituality,—and the plot follows him from one success to another till he lands a large fashionable city church,—it was in 1919. His mother—a lovely, sensible body—stays by him, but cannot help comparing modern men and methods with the older heart-searching type. Peter at length realizes the hollowness of it, and goes back to the old tin box in the attic where some of his father's sermons are preserved.

The book is full of humor, and shrewdness, and spiritual perception. Just a few specimens, of which hundreds might be quoted:

"When it comes to spiritism I am a firm believer in the Monroe Doctrine. I am teetotally against all alliances with the spirits of another world."

"Peter always seemed to sidestep the doctrine of the Lord's deity in his sermons, which no preacher can do and see the fruits of the Word in the lives of his people."

"A man always wants his mother, even if he does not want her that minute."

"Peter was at last face to face with the God who calls men to preach the gospel, not to lecture on morals and the mere ethics of human conduct."

"If you will notice the works of the devil they are always performed by men. If you notice the works of God you know that no man or devil could have done them. They are too altogether and perfectly good and everlasting."

Various Themes.

Bringing Back the King, by Philip Mauro. F. H. Revell Co., New York. 144 pages. $1.

Here we have gathered into another volume on the "Kingdom" four papers on "The Gospel Promised Aforetime," "His Accusation," "Miracles, Signs and Wonders," and "The Sure Mercies of David." Mr. Mauro's frankly stated object is to attack and put out of court the so-called "postponement theory" of the kingdom. He hits awfully hard, and effectively.

Speaking for himself, the reviewer was never satisfied with the postponement theory and the several books that have been written on the kingdom in the last ten or twenty years. The case was not proved. There were gaps that had to be bridged by assumptions. Mr. Mauro is merciless in exposing weaknesses in the case.

But can we accept Mr. Mauro's teaching in its entirety? He contends that the kingdom which John the Baptist, our Lord and His disciples preached as "at hand" is the kingdom of God; the kingdom of Christ, God's dear Son, who is now crowned in heaven as king of glory, king invisible; the kingdom of the heavens; the current gospel era and dispensation of the Holy Spirit; all identical, a present spiritual kingdom which began at Pentecost and into which a man is born again.

By an Unknown Disciple. George H. Doran Co., New York. 246 pages. $1.50 net.

The unknown author has a remarkable gift of interpreting sympathetically the life and teachings of our Lord. His plot is, the telling of incidents in the gospel story by an "unknown disciple," a rich man who became a follower of our Lord and is supposed to relate his experiences and impressions.

While it quickens interest to have the familiar narrative retold, there is always the danger of misrepresenting Scripture. Thus, is "A thunderstorm was blowing up from the mountains, and the clouds hid the sun" a true paraphrase of "Now from the sixth hour there was darkness over all the land (margin, earth) until the ninth hour"?

Charlie Alexander, by Philip I. Roberts. F. H. Revell Co., New York. Frontispiece, 95 pages. $1.

Mr. Roberts knew Mr. Alexander intimately enough to put together half a dozen readable chapters on the man and his work which any friend of Mr. Alexander's will enjoy. They make him live again on the platform and in private life. Not only his personal winsomeness and godly zeal, but also his tact and ability in mastering assemblies and developing the power of gospel song, are ably depicted.

Fireside Stories for Girls in Their Teens, by Margaret W. Eggleston. George H. Doran Co., New York. 144 pages. $1.50 net.

The publishers of this group of fanciful stories remind us that the story of the Indian at St. Louis "sent Marcus Whitman to save the great Northwest; it was the story of Scutari that sent Florence Nightingale to her great work; it was the story of the deep-sea fishermen that sent Wilfred Grenfell to the Labrador."

We are quite ready to concede the influence of a purposeful narrative in the lives of earnest young people, but we note that the instances thus cited are of true stories, stories of actual need. The hesitation which we must confess in regard to Miss Eggleston's book, and evidently her method in dealing with young girls, in which she is said to be most successful, arises from the fact that her stories are made up, not taken from real life. They have, therefore, sometimes a sentimental or a fantastic element. Such invaluable material may be found in the pages of biography and history for her laudable purpose that it seems a pity to draw upon the imagination and miss the note of reality.—L. M. N.

Out of the Shadow, by Rose Cohen. George H. Doran Co., New York. Illustrated, 313 pages. $2.50 net.

What words can interpret the challenge of this book written from personal experience,—the fruit of unconscious art! "This is such a book as appears only at rare intervals. Poignant, of enduring beauty, immensely timely, this authentic romance of the miraculous spiritual Americanization of the alien . . . . strongly illustrates Whistler's dictum that 'art happens.' None can foretell where genius will strike."

Pulsing with life, vivid, and oh, so real, this account strikes deep into the heart! It ought to awaken in the consciousness of

every reader the realization of the thousands of "other" people in the world,—loyal, strong, brave souls, yet struggling, seeking, longing, endeavoring; those who come to this country with such high aspirations, many of them, and the desire to learn, and they know not what it is they seek. From its strange and touching beginning in Russia, reflecting a strong family affection, the story goes swiftly to the New York east side, where first the father, and then the father and daughter, strive and labor to bring to America the other members of the family,—the mother and three children,—to join them in their life and work here. Then follows the story of them all as they try to live and to know and to be in the great American metropolis.

This review does not permit a discussion of the problems involved in this remarkable account, but they are there. The thinking reader cannot but be profoundly impressed, and become less careless and heedless of these earnest seekers after the real America, who so often are able to attain but little of it. The author's awakening to a wide spiritual horizon and the meaning of America to her adopted children has a message, unconscious but sure, as the events of her life are unfolded one after another.

To read this book is to want others to do so too. May there come from it the desire to serve, that the shadows may be shortened for these new-comers by the sunlight of America's opportunity as it reaches their hearts and lives!—D.

Problem of Christian Unity (The). Macmillan Co., New York. 127 pages. $1.75.

A voluntary and unofficial organization, calling itself the Christian Unity Foundation, has been at work for ten years promoting Christian unity by education, research and conferences.

This book gives a course of lectures delivered in New York by Dr. Parkes Cadman, Bishop Garland, Dr. McGiffert, Bishop McDowell, Mr. Speer, Dr. Coffin and Bishop Talbot on different aspects and applications of the theme. "What is it that now divides the churches? Largely it is a question not of faith, but of order or church government."

Seeing Through, by Ruth G. Winant. Gorham Press, Boston. 138 pages.

The value of the verses in this attractively bound volume is not in their literary merit, for that is slight. It consists rather in the revelation which they make of a personality of deep spirituality and genuine charm. To seek to make plain to others the message from God which one finds in His Word and in the commonplaces of the life of nature around us is surely a laudable endeavor.—L. M. N.

Stature of a Perfect Man (The), by P. H. J. Lerrigo. The Judson Press, Philadelphia. 192 pages. $1 net.

Dr. Lerrigo was for many years a medical missionary in the Philippine Islands, and his book is the fruit of twenty years' meditation on the analogies between the physical and spiritual life. The chapters are Bible studies illuminated from a physician's experience.

The author says that if David had been a modern physician, he might have said, instead of "The heavens declare the glory of God, and the firmament showeth His handiwork,"—"The human frame declares the glory of God, and the vertebral column is a demonstration of His handiwork."

I like this book. Perhaps it is because I know the author, who has projected his personality into every line of his writing. Those who know him can almost hear his voice as they read. His teaching has reality back of it. He not only practises and preaches, but practises what he preaches.—H. E. W.

Summarized Bible (The), by Keith L. Brooks. Bible Institute of Los Angeles, Calif. 297 pages. $1.75.

While the division of the Bible into chapters is of questionable value to the student, it is yet true that it is a convenient arrangement for popular use. In a majority of the books the chapter divisions correspond with the logical division of the text into subsections.

This volume summarizes, or states in succinct form, the contents and main teachings of every chapter, and also gives keywords, and "strong verses," and references where Christ is seen. The work seems to be helpfully done, on the whole, and will enable an untrained person to get something definite out of his Bible reading. In class work the chapter summary method promotes clear thinking and definite expression of one's thoughts, and furnishes any amount of homiletical material out of the Bible itself.

When We Join the Church, by Archie Lowell Ryan and George Herbert Betts. The Abingdon Press, New York. Illustrated, 116 pages. 75 cents net.

On the theory that a thing is of value because it is necessary, this little book surely has a place. It teaches in simple lessons the standards and duties of church membership, as well as the privileges and ambitions of the church with which all new members should identify themselves.

It is written for boys and girls from twelve to eighteen years of age, and is admirable in its purpose and execution. The last two chapters deal especially with the Methodist church. The first eight chapters can be used by ministers of any denomination in training classes for young members.—H. P.

BOOKS RECEIVED.

Books not commented upon are reserved for fuller notice.

At One with the Invisible, by several authors. Macmillan Co., New York. 292 pages. $3.

Billee: The Story of a Little Boy and a Big Bear, by Isabel Hawley Scott. F. H. Revell Co., New York. Illustrated, 196 pages. $1.50.

Christianity in Its Modern Expression, by George Burman Foster. Macmillan Co., New York. Frontispiece, 294 pages. $3.75.

Christian Unity: Its Principles and Possibilities, by the Committee on the War and the Religious Outlook. Association Press, New York. 386 pages. $2.85.

Coming Events, by a Brevet Lieutenant-Colonel. Morgan & Scott, London. 56 pages. 1/6.

A review, in broad outline rather than in minute detail, of prophecies foretold in the Bible and their fulfilment in the events of the past few years, dealing especially with Palestine and other Bible lands. Events still future are also set down.

Creative Chemistry, by Edwin E. Slosson. Century Co., New York. 311 pages.

A book on chemistry written especially for the layman, which assumes no previous knowledge of science from the reader. It describes in plain language the modern processes of the chemical industries, and in a vivid, unfailingly entertaining style explains the political and social effects of the achievements of present-day chemists.

Copies are donated freely by the Chemical Foundation, 81 Fulton Street, New York.

Custard Cup (The), by Florence Bingham Livingston. George H. Doran Co., New York. 297 pages. $1.90 net.

A Mrs.-Wiggsy story in a California tenement setting, and with a quick succession of incidents happening in the loving and happy display by Mrs. Penfield of unselfishness toward her three picked-up children, not to mention the pup and the hen and the neighbors.

One cannot help but like the story, and laugh over it.

Daily Manna, by James Gilchrist Lawson. George H. Doran Co., New York. 192 pages. $1.50 net.

Daily readings for a year, each comprising two verses of Scripture and a verse or so of a familiar gospel hymn, and dealing with some sixty-five subjects arranged in alphabetical order from "Abiding in Christ" to "Working for God."

Does God Care? by H. D. Kennedy. Christian Alliance Publishing Co., New York. 182 pages.

Earnests of the Coming Age, by A. B. Simpson. Christian Alliance Publishing Co., New York. 222 pages. $1.50.

Everyday Religion, by James E. Freeman. F. H. Revell Co., New York. Frontispiece, 219 pages. $2.

Highland Light, and Other Poems, by Henry Adams Bellows. Macmillan Co., New York. 135 pages. $1.75.

Home with the Open Door (The), by Mary Schauffler Platt. Student Volunteer Movement, New York. 72 pages. 75 cents.

Jesus and Paul, by Benjamin W. Bacon. Macmillan Co., New York. 251 pages. $2.50.

Jesus in the Experience of Men, by T. R. Glover. Association Press, New York. 253 pages. $1.90.

Laborers Together, by Margaret McRae Lackey. F. H. Revell Co., New York. Illustrated, 126 pages. $1.

A study of Southern Baptist missions in China. Full of inspiring incident and suggestion, and lighted by several maps and interesting pictures.

Lies! by G. A. Studdert Kennedy. George H. Doran Co., New York. 267 pages. $1.50 net.

Life of A. B. Simpson, by A. E. Thompson, Christian Alliance Publishing Co., New York. Illustrated, 300 pages. $2.50.

Men and Methods that Win in the Foreign Fields, by J. R. Saunders. F. H. Revell Co., New York. 121 pages. $1.

Modern Religious Liberalism, by John Horsch. Fundamental Truth Depot, Scottdale, Pa. 331 pages.

Attention was drawn in a recent issue to several 16-page pamphlets by this author exposing the true character and destructive tendency of modern liberal thought. This book contains 28 chapters along the same line.

Prof. Leander S. Keyser, D. D., author of "Contending for the Faith," etc., writes:

"So greatly am I impressed with the value and importance of John Horsch's book, 'Modern Religious Liberalism,' that I feel moved to thank God for its appearance at this crucial time and to pray for its widest circulation and influence. It is a most timely contribution to orthodox literature. The author evidently knows the gospel to be true because he has experienced its saving power in his own life. Written in a clear, terse style, it is a very readable book. The style is lucid because the author is a lucid thinker. In brief, the book is an earnest and capable defense and a fresh and vivid statement of the evangelical faith. May God bless the work and its author!"

Pilgrim Papers from the Writings of Francis Thomas Wilfrid, Priest, by Robert Keable. E. P. Dutton & Co., New York. 234 pages. $2 net.

We cannot make out whether this is fiction or the actual letters of a lonely Roman Catholic missionary founded on personal experience and meditation. The author is or was himself a missionary in Africa. The book is different from any missionary book we have ever read.

The Heartsease Miracle, by Annie Richardson Kennedy. Heartsease Publishing Co., 413 East 51st Street, New York. 113 pages. $1.

Heartsease is a home where young women of the better class who have gone wrong,—office and working girls, wayward girls, those out of employment or with bad companions,—are received with their babies. Opened first in 1889, it has no

rules,—just ready at any hour of the day or night to help a girl. Results? Girls converted, parents reconciled, positions found, a new start.

The book is a beautiful record of a sad but needed and Christlike ministry. Get a copy, and give the work your sympathy and support.

What Christianity Means to Me, by Lyman Abbott. Macmillan Co., New York. 194 pages. $1.75.

World a Looking Glass (The), by L. T. Townsend. Christian Alliance Publishing Co., New York. Frontispiece, 81 pages. 50 cents.

Five stories for boys and girls, three of them Biblical, told by the author when pastor at Mt. Vernon Place Methodist Episcopal Church, Baltimore.

ALSO RECEIVED.

Four Great Words, by Frank H. Decker. Pilgrim Press, Boston. 18 pages. 10 cents.

As conditions of reproducing the mind of Christ the author takes four keywords, meditation, appreciation, assimilation, and reproduction, and applies them to the Bible and spiritual things.

Hobart: The History of a Hundred Years.

Founded in 1822, this booklet of 59 pages traces the story of Hobart College, Geneva, N. Y. Attention is given to the relation of the college to the Episcopal church.

Telescopic View of the Bible, by W. Webster Wylie. 122 East 25th Street, New York.

Twelve correspondence lessons in pamphlet form, giving directions for a telescopic study of the whole Bible, with examination questions. Reading assignments cover the Bible in order of development. Six lessons in teaching principles are interspersed. Two maps, one of the Old Testament, the other of the New, supply the necessary background for geographical study, while charts exhibit the contents of the Bible in a form easy to grasp and remember.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Next Month.

Life of A. B. Simpson. A book review.
Some of the More Humble Methods of Bringing Men to Christ, by Rev. R. E. Williams.
The Child Spirit, by R. E. Speer.
The Eternal God Thy Refuge, by Rev. J. Stuart Holden, D. D.
True Mental Hygiene, by Rev. J. Edgar Park.
The Gospel of Stillness, by Rev. George A. Buttrick.
Northfield the Beautiful. A poem.

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Receipts, March 20 to April 20.

Central Africa (Dan Crawford).
15326 .....$10 00

India (Pandita Ramabai).
15327 .....$ 5 00

Dear Sir:

From time to time I see copies of the RECORD OF CHRISTIAN WORK in the homes of fellow missionaries, and have always enjoyed reading it when I had the opportunity. Not only is it a great help to one's spiritual life to read some of the deeply devotional addresses reported, but it encourages one in difficulty to read of the progress of the kingdom in other lands and to feel that one is sharing in a winning cause in spite of setbacks here and there.

I should like very much to receive the RECORD regularly, but with so many demands on a small salary, especially since the cost of living has so greatly increased in Japan, I am unable to pay the subscription price. I believe you sometimes receive gifts for the free distribution of your magazine. If you could find it possible to send it to me I should be most grateful, and should be helped in my missionary work by the monthly inspiration and encouragement received.

I have not seen the January issue, but understand it contained some particularly excellent material.

May God bless you in your good work of extending His kingdom both by your institutions and your literature!—V. C. S., Japan.

I have found the Record of Christian Work a great help to me, and several days ago while riding on the train with one of our Egyptian pastors I showed him a copy and told him how it had helped me. I told him that it came to me as a gift, and that I would send a line and ask if provision had been made by which he could secure it in the same way. He has a congregation of almost 600 members, is a thorough scholar, and one who would be able to pass on to others the help which he received. If you can do this I am sure the gift will be appreciated.—Neal D. McClanahan, Assiut, Egypt.

May I state, in closing, that I count the Record of Christian Work as the finest and best periodical of its kind, and not only do I receive much inspiration personally from it, but am very glad to use especially the missionary information contained in it at various times in the columns of the "Moravian Missionary." For this I most heartily thank the Record of Christian Work. May you ever receive most abundant blessing in your work!—F. R. Nitzschke.

THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

JUNE, 1921.

Wednesday, 1st. *If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. John 14. 23.*

The abiding presence of God is the heritage of every child of God. The Father never hides His face from His child. Sin hides it, and unbelief hides it; but the Father lets His love shine all the day on the faces of His children. Come and live in the presence of God!—Andrew Murray.

Thursday, 2nd. *Without God in the world. Ephesians 2. 12.*

If any of us are living without God in the world it is all our own fault. All that we have to do is to open our eyes to see Him, and our ears to hear Him, and our hearts to take Him in, that our life may be His life, that His life may be our life. Without God in the world life is not worth living; with God life is infinitely worth living, and death is infinitely more worth dying,—for to live is to have faith in the Father of Jesus, and to die is to be with Him for evermore.—H. Mayne Young.

Friday, 3rd. *Enter into thy closet. Matthew 6. 6.*

Closet communion needs time for the revelation of God's presence. It is vain to say: "I have too much work to do to find time." You must find time or forfeit blessing. God knows how to save for you the time you sacredly keep for communion with Him.—A. T. Pierson.

Saturday, 4th. *Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee. Job 22. 21.*

It pays to learn that full victory depends on our personal relationship to God. If you would live triumphantly, learn to know God for yourself.

Sunday, 5th. *I give myself unto prayer. Psalm 109. 4.*

Real prayer is the most intense act a man performs. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience,—far more important than these and all other forms of activity is the act of coming into vital communion with the great God of the universe, and wielding the forces of the prayer kingdom. Surely this demands our best. David was able to say: "I give myself unto prayer." Let us not be satisfied with bringing to this supremely important work only a part of our being!—John R. Mott.

Monday, 6th. *A ladder . . . . and the top of it reached to heaven. Genesis 28. 12.*

Get your ladders high enough for God to stand on the top of them. Happy is that man whose ideals link him as by a ladder to the heights of heaven, to the feet of God.—Sydney H. Moore.

Tuesday, 7th. *I am the bread of life. John 6. 35.*

With all the needs of our humanity lying open before Him He offers Himself as the food of men. We have a void which none but the Son of man can fill. We have desires which only He can satisfy. We have capacities which only He knows how to employ.—C. H. Ridsdale.

Wednesday, 8th. *Shew mercy and compassions every man to his brother. Zechariah 7. 9.*

Why trouble about the suffering of humanity? Why care for those who have sinned themselves into a darker slum even than that in which they formerly lived, black as that was? Why care? Because God will welcome the poorest and darkest, and because by stopping to help I may find a brother, and we shall together pass into the presence of the Father.—H. Elvet Lewis.

THURSDAY, 9th. *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 1 John 4. 7.*

He that loveth is born of God, therefore let us keep our friendships in repair. Let us cultivate the spirit of friendship, and let the love of Christ develop it into a great love not only for our friends, but for all humanity.—Henry Drummond.

FRIDAY, 10th. *To do good and to communicate forget not: for with such sacrifices God is well pleased. Hebrews 13. 16.*

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
. . . . Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.
—G. Herbert.

SATURDAY, 11th. *Whatsoever ye shall ask the Father in My name, He will give it you. John 16. 23.*

The infinite resources of God are open to those who live in fellowship with God.—W. Talbot Rice.

SUNDAY, 12th. *Bear ye one another's burdens, and so fulfil the law of Christ. Galatians 6. 2.*

Common, practical things we shrink from. Are we going to think about others, or are we going to be absolutely selfish, merely caring for our own whims or indulgences? That is the way Christ's test comes to us. It is a question whether men and women are actually living in homes, in railway trains as they go about, in shops, and in all their social relationships, under the law of the One who came not to be ministered unto but to minister, and to give His life, not on the cross only, but every day, for the ransoming of others.—Robert E. Speer.

MONDAY, 13th. *Go and wash in Jordan seven times. 2 Kings 5. 10.*

The waters of God's blessing flow downward, and he who would wash in them must stoop.—A. C. Dixon.

TUESDAY, 14th. *Hope thou in God. Psalm 42. 5.*

There is never a time when we may not hope in God. Whatever our necessities, however great our difficulties, and though to all appearances help is impossible, yet our business is to hope in God. And it will be found that it is not in vain,—in the Lord's own time help will come.—George Müller.

WEDNESDAY, 15th. *Great peace have they which love Thy law, and nothing shall offend them. Psalm 119. 165.*

Let any man brood upon the divine promises and give himself to the love of God's law, and trouble will begin to steal away, while joy surges through his heart. All other ways to be happy are vain and disappointing, all other solaces are temporary and limited, but this law-loving mood brings a contentment that is the largest possible gain. This is the way to great peace.

THURSDAY, 16th. *I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Romans 8. 38.*

The heart of God is always open. Believe that, and then go to face all the shadows of life. Build on that, then go out to make the contribution which your life has to give. Nothing can defeat you.—Sidney M. Berry.

FRIDAY, 17th. *Thy love to me was wonderful. 2 Samuel 1. 26.*

Is not that an ambition, is not that an aim worthy of each of us, to go forth and so to live that in the day of His appearing He shall fold us to His heart and whisper: "Thy love to Me was wonderful"?—J. Stuart Holden.

SATURDAY, 18th. *Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. Psalm 107. 2.*

If you are a Christian, that is, if you are trying to follow Christ, then say so! Say so in unmistakable fashion! Say so whenever there is opportunity! Say so attractively, that others may be led to the same decision! A dumb Christian is only half a Christian.—Amos R. Wells.

SUNDAY, 19th. *Jesus therefore, being wearied . . . sat thus on the well. John 4. 6.*

We get tired with many things,—with business, with pleasures, with life's trivial bric-a-brac. Have we ever been tired as Christ was tired, spent by the sin and want and sorrow of the world? Tired by the multitude of lonely hearts there are to cherish? Tired by the multitude of souls that perish? Tired by the sighs that fill the world, by the sad and weeping eyes that meet us on the plain? Have you ever been thus tired? Then you know what is the fellowship of Christ's suffering.—Alexander McGaffin.

MONDAY, 20th. *Then shall we know, if we follow on to know the Lord. Hosea 6. 3.*

And as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread,
But cheerful in the light around me thrown,
Walking as one to pleasant service led,
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone!

—J. G. Whittier.

TUESDAY, 21st. *I shall walk humbly before Thee, softly all my years in the bitterness of my soul. Isaiah 38. 15.*

We are very slow learning if we do not learn the lessons God teaches by the bitter experiences of His people. Most people can look back to places where God has led them through a bitter experience which marked an epoch in life.—Russell Cecil.

WEDNESDAY, 22nd. *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Corinthians 4. 17.*

Are you passing through the waters? Don't get discouraged! God is with you. He was with Joseph when he was cast into prison. I had rather be in prison with the Almighty than outside without Him. You needn't be afraid of prison, or the grave, or death, or anything else. Cheer up, child of God; the time of your redemption draweth near! You may have to suffer a little while, but when you think of the eternal weight of glory you can afford to suffer.—D. L. Moody.

THURSDAY, 23rd. *If any man will come after Me, let him deny himself, and take up his cross, and follow Me. Matthew 16. 24.*

Battles are not won by lectures on gunpowder. It is no holiday work to which we are called, no dress-parade service. It cost the Son of God His life to witness for His Father here in this sinful world, and He says: "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." Spirit-filled men and women have always been, and always will be, cross-bearing men and women.—D. W. Whittle.

FRIDAY, 24th. *I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes! Even so, Father, for so it seemed good in Thy sight! Luke 10. 21.*

You may have all the gifts of genius and yet be blind to spiritual things. On the other hand, you may be as simple as a babe, and your very simplicity will lead you as a child into the kingdom of God. Christ has a place and a gift for all, whether learned or unlearned. What He did He did for all, and in Him we may have peace and power.

SATURDAY, 25th. *Blessed are those servants whom the Lord when He cometh shall find watching. Luke 12. 37.*

Would that blessing be yours if He should come today? Would He find you watching?—R. A. Torrey.

SUNDAY, 26th. *Rooted . . . . in Him. Colossians 2. 7.*

The root of the plant is not a mere appendage; it is a necessary and functional part of it. The plant lives in the soil in which it is rooted. It pushes itself down by continual, persistent effort deeper and deeper into the earth. It breaks up into rootlets and fibers, each vigorously continuing the process of pressing downward and outward into the soil. All parts of the roots have open mouths eager to take up nutriment and to drink up moisture from the ground. So must we press deeper and deeper into Christ, and continually draw from Him nourishment for our souls.—J. East Harrison.

MONDAY, 27th. *A merry heart doeth good like a medicine. Proverbs 17. 22.*

A merry heart is never self-centered; its love encircles the world. There is nothing mean or small about it; it is fashioned on generous, universal lines. It sees the best in everybody, whereas the selfish spirit sees only its counterpart in others.—Albert E. Banton.

TUESDAY, 28th. *Set a watch, O Lord, before my mouth; keep the door of my lips. Psalm 141. 3.*

The Master keeps the lips of His servants by so filling their hearts with His love that the outflow cannot be unloving; by so filling their thoughts that the utterance cannot be unChristlike.—Frances R. Havergal.

WEDNESDAY, 29th. *By thy words thou shalt be justified, and by thy words thou shalt be condemned. Matthew 12. 37.*

Who can keep his tongue? The hasty, thoughtless, idle, false and fiery words slip off so easily! It is a little member, but it has tremendous power, and is very difficult to control. It can only be cleansed and kept from within. A clean tongue is possible only to a clean heart, and a perfect tongue only to a perfect man.—Samuel Chadwick.

THURSDAY, 30th. *How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Romans 10. 15.*

There is no beautifier of form or complexion or behavior like the wish to scatter joy, and not pain, around us.—Emerson.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

SOME SOCIAL TEACHINGS OF THE BIBLE.

June 5. Making the Nation Christian.

Psalm 33. 12; Proverbs 14. 34; Romans 13. 1-10.

Just what is meant by "making the nation Christian"?

Does it mean making every individual in the nation a Christian?

Does it mean the triumph of Christian principles in the nation's law and government?

Is either goal realizable? Does the Bible actually set either goal before us?

1. The happy nation, Psalm 33. 12.

The nation that enjoys this beatitude has two marks: its God is Jehovah, it is chosen by Him for His own inheritance.

Only one nation has ever had these marks, the Hebrew nation. Recognition of God is made by so-called Christian nations, but not in any such sense as Israel recognized Jehovah in worship and government. Democracy has no place for a state religion, because religious liberty is one of its fundamentals. Who would say that any nation in sight is ever likely to agree upon God, either in the Old Testament or the New Testament revelation of God?

2. The nation exalted or reproached, Proverbs 14. 34.

Ask your class what brings honor to a nation today, and they will answer, Wealth, industry, military and naval power, education, literature, art,—almost everything except righteousness. This verse does not even mention material things. It regards the nation's character rather than its possessions, and gives it honor or puts reproach upon it according to its righteousness or its sin.

That being so, it is the duty of every Christian patriot to promote righteousness and put down sin,—personally and socially, beginning with himself and carrying this spirit into national affairs.

3. Submission to civil authority, Romans 13. 1-7.

Notice the fivefold reference to God: twice designating civil power as ordained of God, three times calling those in authority the ministers of God. That clarifies Paul's teaching. It puts "every soul" in direct contact with God. The passage is in no way limited to the Roman government then existing.

It means that God is absolute ruler, He has not resigned His throne. Civil order, organized government, is a divine plan.

The authority thus instituted is not for personal but for social ends. The ruler should remember his ordination by God, and rule accordingly.

Subjection to civil authority is a Christian duty, provided the authority does not belie itself by being faithless to God.

The same commission which gives civil government the right to rule gives it the right to raise means for its support. Even taxation is in God's plan!

Paul's ideal can be better understood by remembering that it is government, rulers as a class, not the temporary office-holder, that should command our respect and loyalty. Let us see to it that in so far as we have part in the election of authorities over us we put in the right kind of office-holders and advocate the right principles.

4. The debt of love, Romans 13. 8-10.

Dr. Joseph Parker said that the program of verse 7 could have been written by a pagan, but it required a Christian to write verses 8 to 10.

Love is stated to be a universal, perpetual, undying debt,—no distinction of race or rank, friend or foe. Every man is our creditor for this debt. He does not get his due from the Christian unless he gets his love.

Love is the fulfilment of the law because it inspires the conduct the law demands,—not merely negatively, not injuring the other man,—but positively, doing him all the good that love prompts.

How far would Christian love of this sort go towards making a nation Christian?

June 12. Making the World Christian.

Isaiah 11. 1-10; Acts 1. 6-9.

This week's lesson lifts our vision from the nation to the world, and suggests that the passages may be used with missionary applications. This is certainly the message in Acts. A Christian world can only be the total of a world of Christians, or a world in which Christian principles govern. But the passage from Isaiah has a different theme, namely, the millennial reign of Christ Jesus. Be careful not to confuse these subjects.

Chronologically the passage in Acts covers the era in which we are living, while the passage in Isaiah succeeds the Christian era upon the return of our Lord. Let us study them in this order.

1. The church's world program, Acts 1. 6-9.

The disciples were still intent on the realization of Jewish national hopes. The resurrection of Jesus Messiah made them sure He would Himself restore the Davidic kingdom: would it be "at this time"? Our Lord did not deny the fact, but He left

the time indefinite, and switched them on to a new program.

This was to be a worldwide witness regarding Him, in the power of the Holy Spirit. They should begin in Jerusalem, extend their testimony to Samaria, and to the uttermost parts of the known earth. And that generation did it!

This is the church's program still. We have a gospel with a world vision and a world reach to meet a world need. The central truth in the best known verse in the Bible—John 3. 16—is God's love for the WORLD.

And today more than ever before a united and serious effort is being made to spread the knowledge of God and His love in Christ to the ends of the world. World conferences and international organizations, looking to more efficient and wide-reaching effort, are the order of the day.

Every believer has his Jerusalem. Let us begin here to witness of Christ, crucified, risen, coming again; witness by word and life in the power of the Holy Spirit. But let us not stay in our Jerusalems. Let us reach out to our Samarias, and to the uttermost parts of the earth, in person or by our gifts and prayers!

2. Messiah's world rule, Isaiah 11. 1-10.

In chapter 10 Isaiah pictured Assyria as the rod of God's anger to punish Israel. But a remnant of Judah was to return. Out of this remnant should grow the shoot of the stump of Jesse. This is Messiah. Our lesson portion tells of His coming and character and righteous rule. The character and qualities found their counterpart in the person and teachings of Jesus of Nazareth. His reign is just ahead!

The sevenfold source of His power,—intellectual, practical and religious endowments and qualities,—is the Holy Spirit. The methods and principles of His government are given in verses 3-5; judgment, not grace. Not outward pomp, but what we are keen to secure today,—righteousness, justice, protection for the poor, equity for all.

Messiah's influence over the animal creation is next mentioned (6-8). Is this allegorical, as if evil men are to be tamed by the diffusion of the knowledge of Jehovah (9)? Or is it literal, a return to Edenic conditions, Paradise regained? Compare Romans 8. 18-23, where groaning creation is delivered when our Lord is manifested the second time. Some believe that distrust between man and his fellow creatures is due to man's sin, and will disappear in mankind's redemption. When mankind is right with God, animals will be right with man. The secret of it all is—knowledge of Jehovah.

Messiah's relation to the nations is next told (10). Note the worldwide scope of His rule,—"peoples," "nations," "the earth" (4, 9). He is the ensign, the rallying point for a new international life. All the world partakes of the blessings of His reign.

An ensign is a symbol of what a nation is and stands for, its political ideals, its material power and resources, its history and traditions. What does this ensign, as a symbol of Messiah and His kingdom, stand for in its religious and social bearings?

Now is the day to "make the world Christian." The Christian era, which began at Pentecost, ends with the return of our Lord and the rapture of the church, His body. May God make us faithful witnesses until that day comes!

June 19. Making the Social Order Christian.

Luke 4. 16-21; Matthew 25. 34-40.

By "social order" is meant existing social conditions in the home, the school, society, business, labor, and all the relationships of man to man.

Making the social order "Christian" means, we presume, conducting all these relationships upon Christian principles.

It is an interesting study to note how Christian influences have transformed society, not only as compared with barbaric conditions, but also progressively in so-called Christian civilizations. Compare the condition today of women and children, of the peasant and laboring classes, the poor, the sick, and others, with their condition even a generation or two ago.

The Scripture passages selected for study are chosen with reference to the lesson subject, and we are not called on to expound them in their explicit meaning and application. The passage from Luke relates to the beginning of our Lord's ministry, the passage from Matthew relates to the end of the age, "when the Son of man shall come in His glory." The one looks forward, the other backward. The one is a program of something to do, the other a review of something done.

1. Our Lord's program, Luke 4. 16-21.

First note these (modernized) Christianizing agencies in the text:

Godly customs and habits;

Church attendance,—the church being the one institution in town that stands for direct Christianizing influences;

Sunday observance,—what would society be without the day of worship and rest?

Reading of the Bible;

The fulfilment of Bible promises in individual experience.

Next, note the qualifications and endowments claimed by our Lord before entering upon His ministry; "The Spirit of the Lord is upon Me"; "He anointed Me"; "He

sent Me." That man who is filled, anointed, sent by the Spirit of God is the greatest force for Christianizing the social order.

The program given here is decidedly a social program. Society is pictured as containing poor, captives, blind, bruised. Surely we need not spiritualize this passage, although of course it is true that it is also a parable of spiritual need. Our Lord came into a world wrecked and ruined by sin with a gospel of love, liberty, and light. By His gospel and healing ministry, even though He did not use our modern terminology, He attacked the abuses and shortcomings in the existing social order, and pointed the way to better things.

His whole life was a filling in of the prophetic forecast. How far are we following His example and thus carrying on His unfinished program?

2. Our Lord's judgment day, Matthew 25. 34-40.

These verses must not be understood to teach that mere charity, charitable acts such as here designated, wins the king's approval and eternal life. Such a view does violence to other passages. It depends on the spirit and motive displayed in the acts.

What made the kindly acts praiseworthy was that they were done to His "brethren," and were in fact done to Himself, by the "righteous." Here is a key for Christianizing the social order: Let the Christian man and woman do good as ministering to Christ Himself.

Our social order has seen wonderful ameliorations in the lot of the hungry and thirsty, the stranger and the naked, the sick and the prisoner. Who initiated homes and hospitals and orphanages and all the other philanthropic agencies? Who but men and women filled with the love of Christ and with the desire to serve Him? But how much remains to be done! Formerly the "hungry" meant the unemployed and the poverty-stricken in our town; now it means the famishing multitudes in Europe and the Near East and China. Every one of these items takes on a national and international scope. There is unlimited demand for Christian service and love.

Christianity is the only power on earth that can be relied on, year in and year out, to correct abuses in social conditions, to institute reforms, and to extend a helping hand to the needy, regardless of restrictions. God help each one to do his part!

June 26. Review: The Social Task of the Church.

The church has a social task, and the main thing is for it to begin right, that is, with the regeneration of the individual. Better social relations, improved health, happier labor conditions, the abolition of poverty, educational progress, coöperation instead of competition, and all the other desirable external elements in social uplift that we have studied this quarter, are known by sorry experience to prove eventual failures unless by grace the individual has been changed in heart. These things do not save from the disturbing element, SIN. Out of the heart are the issues of life. A changed heart soon makes or finds a changed environment. But the church, the aggregate of regenerated individuals, is concerned with living conditions as well as with the inner life.

Every church has its own social problems. In one community it may be the only rallying point for the people at large. In another its special value to the people may lie in its being a divine institution, the place for the organized worship of God, rather than as a social center. We suggest, by way of review, that teachers take the lessons of the quarter and discuss with their classes how far their own churches might help their communities, what they might learn and adopt in their particular circumstances by way of correction of local abuses and needs, and introduction of new measures for good. Here are the lesson subjects:

The Ideal Christian, or the Christian Living with Others.

Bible Teachings about Health, Work, Poverty and Wealth, Education, Rest and Recreation.

Working with Others.

The Christian View of the Family, or What a Christian Home Should Be.

Making the Neighborhood, the Nation, the World, the Social Order, Christian.

Love is a pure and generous passion. It eliminates all else. Hatred is consumed in white flame. Love is consistent. Love of God discloses itself in love of His children, love of man demonstrates love of God. Love is a magnet and draws all things unto itself. Abraham Lincoln was not far wrong when he said:

"Whenever any church will inscribe over its altar as its sole qualification for membership the Saviour's statement of the substance both of the law and the gospel, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself, that church will I join with all my heart and with all my soul."

Obedience to God is not irksome. It is not a command so much as an impulse. Love makes God's will radiant. "The difficulty experienced by some in keeping God's commands arises from the influence of all that is opposed to Him in our surroundings." The commands themselves are not exacting.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Thy Kingdom Come in the World.

Matthew 6. 7-15. June 5.

In a recent letter from the writer's son in India he says:

"The preaching in our village work has to be of the simplest kind. Imagine yourself in a village preaching to a people who can neither read nor write, who have no knowledge of the world except within a radius of fifty miles. I asked this morning how many had ever heard of Christ, and one said, How can we hear without someone to tell us? Caste, superstition and ignorance must be overcome.

"You may ask of what use is this preaching. I answer, you cannot expect fruit without planting the seed. And I truly believe that these poor souls are really being brought nearer to the kingdom every year. I comfort myself in the thought that a thousand years are but as a day in God's sight."

* * * * *

An Indian sage took a seed and cut it in two. Then turning to his son he asked:

"What do you see, my child?"

"A seed, father."

"And what do you see in the seed?"

"A speck."

"And what do you see in the speck?"

"Nothing."

"Ah, where you see nothing I see a great tree."

His vision was like Christ's when He said: "The kingdom of heaven is like a mustard seed . . . . which becometh a tree."

* * * * *

The Indian saint, Sadhu Sundar Singh, said: "What we need in Christianity is not preaching, but witnessing. Anyone can preach, but it takes a real Christian, who has sacrificed something for his faith, to witness to the truth he has found. I learned from experience that when I preached the gospel I had a certain amount of success, but when I began to bear witness it was a far greater help to many."

When we look at the results accomplished after the lapse of nineteen centuries, especially in heathen lands, we are forced to ask ourselves to what have Christians been witnessing during these centuries, and of what am I witnessing today.

Out and Out for Christ.

1 Corinthians 2. 1-5. June 12.

When government irrigators were at work in India the owner of a small tract of land protested against any attempt to water his ground, answering all arguments with the statement: "My ground is hard, dry, and hopelessly incapable of verdure."

The official replied: "I can make your field, yes, any field richly fruitful if it only lies low enough."

Humility is one of the first requisites of an out and out witness for Christ. Self-sufficiency must be cleared out by Christ-sufficiency.

* * * * *

A florist, in speaking of some lily bulbs, said:

"I planted seventeen of them. Sixteen soon put out their garments of snow white, but one was sickly and pale. Upon investigation the gardener discovered that the floral invalid had spent too much time in the society of a nearby clematis. Now the clematis is not, properly speaking, a social plant, but a floral climber. Finding the lily bulb so close at hand, however, the clematis sent out one little feeler, then another, and another, until it wound its slender throttling arms about the lily bulb, and choked it."

What sort of a clematis is keeping you, dear friend, from coming out and out for Christ?

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Bishop Chelmsford said: "A friend of mine advertised for a gardener, and got a letter from a gentleman concerning a man whom we will call John Smith. The gentleman said: 'John Smith has an excellent knowledge of gardening. He can manage a kitchen garden wonderfully, and he can bring an ornamental garden to perfection.' And he went on through the list of what the man could do. My friend said to himself he was just the man he wanted. But when he got to the bottom of the page, and turned over, on the other side there were three words, 'But he wont!'"

Could this be a possible reason why some are not out and out for Christ?

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An old railroad man is reported to have said:

"Government business makes everything stand aside. Freight, passengers, all private interests have to give up if Uncle Sam needs the road. He has the right of way."

Since the government serves the people for their best interests the people gladly yield it the road. Now since Christ comes to you for your best interests, why shouldn't you as gladly yield yourself wholly to Him?

Grant us, Saviour, while we live
Wholly, only, Thine to be!

Lessons from the Sun and Light.

Psalm 74. 12-17. June 19.

The inscription on the Eddystone Lighthouse reads, "To give light and save life."

High in the windy lighthouse tower
The lamps are burning free,
Each sending with goodwill and power
Its message o'er the sea,
Save where one sad and blinded glass
Forbids the happy light to pass.

Ah, Light divine, so full, so free!
Ah, world that lies in night!
Ah, guiding radiance, shine through me
Brightly, and still more bright,
Nor ever be thy rays in vain
Because I am a darkened pane!

* * * * *

Scientists tell us that a sunbeam is composed of millions of minute rays, which are themselves invisible, only becoming visible when they are reflected by dust particles and other objects.

And so the Sun of righteousness is revealed only as He touches men. How many millions of ways there are for this contact with the Son of God! The home is sometimes the last place where we think of reflecting His rays. There is the medium of reflection in little tendernesses, kindly looks, sweet laughter, and loving words. It is as possible to reflect Christ by these homely deeds as through millions of money. Aren't you glad this is so?

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Upon one of the Hebrides Islands, which John G. Paton had fished out of the sea of cannibalism, there lived a native saint who said to a visiting delegation from another island:

"We had no peace and no joy in heart or house, in villages or in lands; but now the Light that lighteth every man that cometh into the world hath shined into our dark hearts, and we are walking in the light."

As we look into heathen lands, does it not seem that Christians at home are doing more sleeping than walking?

"Surely," said Phillips Brooks, "he who despairs of the power of the gospel to convert people today despairs of the noontide just when the sunrise is breaking out of twilight on the earth."

* * * * *

"We were hurrying with our ironing," writes a housekeeper, "when we discovered that our electric iron was cooling off. Our efforts to locate the trouble were vain, and we telephoned for the electrician, who after a moment's examination said: 'The trouble is higher up. The connection is broken here.' The slender power-carrier had been severed. The iron was useless until it was repaired."

When we feel our spiritual life cooling off, let us look to our power-carriers, the prayer and Bible reading connections. Thank God, these carriers are accessible to every soul who knows Him!

Men and Women Whose Lives Should Inspire Us.

Hebrews 11. 32-40; 12. 1, 2. June 26.

The life of Mary Lyon, the founder of Mount Holyoke College, has no parallel in history where purpose, decision, conscientiousness, courage, faith, perseverance, industry, self-reliance and self-sacrifice have been more strongly evinced.

Would you know her secret? The Bible had first place in her life and school. So far as she knew she literally practised its principles, and required her pupils to do the same. "There could have been no Mount Holyoke without it, indeed, no Mary Lyon. She proved that a high standard of study and piety were compatible."

* * * * *

A poor widow, whose life had been spent in toiling for the education of her children, lay upon her death bed. To a daughter standing near she said that her life had been fruitless, and she was afraid to meet Christ because she had done so little for Him. The daughter took the bent, calloused hands of her mother, and tenderly kissing them, said:

"Mother darling, show Him your hands!"

It does sometimes occur that we get more inspiration from such as this poor widow than from the rich and the gifted.

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Paul, says one, will always be a splendid illustration of a heart that never hardens, a temper that never tires, and a touch that never hurts.

History is full of men and women of like caliber. Think of Spurgeon, Moody, Lincoln, Florence Nightingale, Jacob Riis, Frances Willard, David Livingstone, and a multitude of others setting in motion influences which eternity will not stop!

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The appeal of Peter's humanity has a strong hold upon us to inspire and encourage.

A certain Welsh cobbler, noted for his great wickedness, became converted. The change was so pronounced that an uncle said to him:

"Tom, did you see the devil? One so bad as you might well have seen him."

"No, uncle," said Tom, "I saw not the devil, but Jesus. If I had seen the devil I should have said, Hail, fellow, well met! But the Lord Jesus looked on me as He looked on Peter after his denial, and it broke my heart."

BIBLE NOTES FOR DAILY DEVOTIONS

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

JUNE, 1921.

Wednesday, 1st. 1 John 4. 17-21.

The day of judgment is a factor in the life of every good man. Standing before the Perfect Man, before the throne of grace as well as of justice, he does not want to be ashamed. He fears the destiny of the wicked, and would flee from it.

How is a man to face the day of the Lord? Only as his soul burns with love. Our Lord felt that love was the beginning and end of morality and religion. To love God was natural and inevitable, for God was His father. To love human beings inevitably followed out of love for God. Jeremy Taylor said: "Love is the greatest thing that God can give us, for Himself is love. It is the greatest thing that we can give to God, for it will also give ourselves, and carry with it all that is ours. It is the old, and it is the new, and it is the great commandment, and it is all the commandment, for it is the fulfilling of the law. It does the work of all other graces without any instrument but its own immediate virtue."

He who is filled with love assumes Christ's attitude toward the world. He belongs to a different sphere, its corruption is odious to him, its principles are repudiated by him, he is its enemy.

Bennett thinks verse 18 requires some such statement as, "Fear springs from the consciousness that punishment is deserved, and from the expectation that it will be inflicted." Love emancipates from fear.

O God, we come to Thee in and through the name of our great High Priest, Jesus Christ! We would know Him as our peace, we would plead the merit of His blood. He is our comfort, He is the lover of our souls, He is our life. Shew us Thy mercy, we pray, and give us grace to be like Him! Amen.

Thursday, 2nd. 1 John 5. 1-5.

It is singular that nowhere in John's writings do we meet with the word faith except in this passage. John speaks of believing elsewhere, and now uses the word frequently.

The burden of his thought has rather rested on love, but love must have a root, and its root is belief. So here John begins with belief in Jesus as the begotten of God and as the Christ.

If we ourselves are children of God we shall recognize who and what Jesus is. Bennett points out there is no necessarily ethical element in belief, but there is in faith. "I may believe in the existence of a certain man of whom I have been told, but I may not believe in him; and this moral trust is always and everywhere the inseparable accompaniment and mark of faith. Salvation itself is more, far more, than believing that Jesus lived and died and rose again. It is believing IN Jesus. It is that personal act of trust in Him by which we commit ourselves wholly to Him for our salvation from sin. And hence it is that such a faith at once opens the door of the heart for the divine Spirit to enter in, by whom alone it is regenerated unto eternal life."

God's love for His children involves desire for their well-being. All His work converges on their development in knowledge, happiness, and health of body and mind and spirit. If my love for man has a Godward aspect, if it is controlled by a desire to obey God, I shall know that I love Him in His children.

His grace enables us to overcome the world. "If there be any besides the disciples of Jesus who have vanquished all that is opposed to God, where are they?" asks Sinclair. "Not Socrates, with his want of the sense of sin and his tolerance of evil. Not Cicero, with his tormenting vanity. Not the Gnostics, with their questionable lives. Only those in whom has dawned the Bright and Morning Star."

O God, the giver of all good, bountiful and free in all Thy benefactions, we thank Thee for the sunshine and the rain, for springtime and for autumn, for day and night. We thank Thee for the earth, which is Thy storehouse, for intellect, for moral natures. We thank Thee for grace, and for eternal life. Grant that our lives may show forth Thy praise! In Christ's name. Amen.

Friday, 3rd. 1 John 5. 6-12.

John feels that the cardinal doctrine of Christianity is that Jesus of Nazareth is the Christ, that His earthly ministry began with His baptism in the Jordan and ended with His crucifixion on Calvary. It was Jesus Christ who lived and taught, it was Jesus Christ who died. In the light of the controversies of that time John felt it vital to affirm that the Son of God died and shed His blood for the remission of our sins. The consciousness of who it was that lived

and taught and shed His blood is the witness of God's Spirit to our spirits. We know that it was holy love that burned in Jesus all through His life and on the cross.

Alford says: "The Spirit is, of the three, the only living and active witness, properly speaking; besides, the water and the blood are no witnesses without Him; whereas He is independent of them, testifying both in them and out of them, and the three concur in one, namely, the truth that Jesus is the Christ and that we have life in Him." John's argument is that the whole revelation of God centers in Christ and His gospel. Religion is an inner experience of God, the Spirit of God communing with the spirit of man, as Paul puts it, "The Spirit Himself beareth witness with our spirit that we are the children of God." The evidence for Christianity ultimately is not such as can be subject to outward demonstration, but is an inward conviction. The objective has its place, but we need and must have assurance that God is, and that He is the rewarder of them that diligently seek Him. That is to say, experiment is the demonstration of law. If there is no experience then our thought is false. The belief that we profess is that God has imparted eternal life in and through His Son. If we open our hearts to the Son we have this life. If the consciousness of life is not ours, then either we do not believe, or God's promise has failed.

Our Father, we pray for Thy condescension! We have called upon Thee for deliverance, for some blessing that seems to us pure and good, and the answer does not seem to come. Seeking Thy glory, we seem to be groping in darkness; praying for life, pain becomes our portion. Help us, we beseech Thee, and teach us both to hope and to quietly wait for Thy salvation! Amen.

Saturday, 4th. 1 John 5. 13-17.

John's object in writing is to develop the certainty of faith in the Son of God. Christ's gift is eternal life. Life is known in consciousness; it defines itself in experience.

How are we to feed the fires of hope? By communion with Him who kindles them. If my confidence is stayed on God I shall pray. The blessings that ensue on prayer will create a conviction that God is with me, and that I am a sharer in His life. In order that I may know the blessedness and power of prayer I must not ask at random, but must seek those blessings that are within the compass of the divine will. Asking those things from God that are known not to be contrary to His will demonstrates that He hears and answers prayer. The more we know of Him the greater our boldness in pleading with Him.

What is meant by sin "not unto death"? Sinclair says: "Here are meant such stumblings as do not imply any distinct, wilful, deliberate severance from the faith of Christ. To divide sins, on the authority of this passage, into venial and mortal is to misunderstand the whole argument of the epistle and to seduce the conscience. St. John only means that though prayer can do much for an erring brother there is a wilfulness against which it would be quite powerless; for even prayer is not stronger than free will."

Our Saviour told us that the sin against the Holy Ghost could not be forgiven. In Hebrews a deliberate and open apostasy from Christ is declared unpardonable. John seems to have a similar idea in mind. He speaks of sin that tends to death, sin that if not checked will end in death. All men sin even after surrendering to Christ, but a good man does not deliberately excuse his sin and persist in it. He recoils from it, and seeks cleansing from its guilt and power.

It is our privilege to pray for one another that we may not be careless about sin, and also that we may not despair about overcoming sin. We should pray to be kept from doing wrong to our fellow men. Our membership in the church ought to carry an obligation to pray for each other that we may not sin unto death.

O God of love, our hearts have been slumbering in sin, but Thy love challenges us, and we awake to praise Thee! We thank Thee for the redemption which is ours through the blood of Christ. We pray for cleansing from sin, for illumination by Thy Spirit, for joy of soul. In Christ's name. Amen.

Sunday, 5th. 1 John 5. 18-21.

The apostle tells us that his object in writing is the creation of (1) Christian morality, (2) loyalty, (3) knowledge, (4) renunciation.

The Christian is a man of ideals. He may stumble and fall, but he will arise and walk. He will be manly enough to confess his wrong, clean enough to seek its removal. He will need the prayers of his brethren that he may watch and guard himself. His hope is in the keeping power of Christ. None of us can safely trust in ourselves to escape the meshes of the evil one, but the Master can keep us from falling.

In the next place, the Christian is loyal to Christ. He knows that the new life is a process. Having been quickened, his whole nature must become assimilated to this new and vital power. In order that this may be, he must recognize that a Christian is different from a worldling. To forget the difference between light and darkness, goodness and wickedness, love and hate, is fatal.

Thirdly, spirituality is the quickening of a perceptive power whereby we apprehend the true significance of the incarnation, its revelation of God as truth and love and purity. John has no other test of Christianity than the acceptance of Jesus of Nazareth as the Word of God, and the cultivation of a spiritual discernment of God as revealed in Christ. Truth is the Christian objective. We are to know in order that we may be. To know the life that is in Christ is to know ourselves as eternal.

Lastly, we are to renounce all lower allegiances. "Every scheme of thought, every object of affection, which is not of Him, is a rival of His empire, a false god, a delusive appearance only, without solidity in truth." Bennett says idols are "often taken figuratively for all the objects of desire or affection which seduce men from loyalty to Christ. This is a true application of the clause to modern times, but in the original the word is literal, 1 Corinthians 10. 14. Idolatry still flourished when the letter was written, and Christians were tempted in many ways to enter into some compromise with it. Thus at the end of a letter dealing with errors taught by those who professed to be Christian teachers, the apostle adds, by way of postscript, that his readers must also guard against idolatry."

Our Father in heaven, we thank Thee that men everywhere can look up to Thee as Thy dear children. Rich or poor, learned or ignorant, white or black, they are Thine, redeemed not with corruptible things such as silver or gold, but with the precious blood of Christ. Do Thou guide the destinies of our race! Our hope is in Thee alone. May we learn to do Thy will on earth as it is done in heaven! Amen.

Monday, 6th. 2 John 1-3.

Who is the elder or presbyter who wrote this epistle? Some say John the apostle, some say John the presbyter who lived at Ephesus about the same time as John the apostle. Early testimony was divided, as is the opinion of scholars today. It is very similar in style to the fourth Gospel, and to the first and third epistles of John. Papias says that the presbyter John was a disciple of the Lord, as well as the apostle. If this testimony is accepted John the presbyter must have been very young when he became a disciple of Jesus, and must have lived to be a very old man.

Was the elect lady an individual or a church? I think she was an individual of great prominence in the church, and that her family was closely identified with its worship and service. The lady has a sister who is equally devoted to Christ and His cause. There is nothing more beautiful on earth than a family devoted to the cause of Christ. Happy are the memories of a pastor who has been privileged to be the guest of such people!

There is no tie so sacred or so noble as that of Christian truth. It expresses itself in respect, in purity and in devotion. Christ gives Himself to us absolutely and completely. He abides with us unto the end of the journey. There can be no separation between us and Him unless we make it. If we are reverent, if we are loyal and obedient, we can always count on Him. The benediction of the Lord abides on all who seek to regulate their lives according to truth, and to be animated only by a spirit of love.

We thank Thee, O God, for the blessedness of union in devotion to Thee! We thank Thee for homes united in the love and service of Christ, for friendships sanctified by His presence, for the fellowship of hearts consecrated to Him and His church. Help us to be loyal to our Lord! Let His kingdom come! Amen.

Tuesday, 7th. 2 John 4-13.

Apparently members of the household of Kyria and of the church with which she was associated had been in conference with John, and he had found satisfaction in their sincerity. Evidently they sought to conform thought and action to the teaching and example of Jesus Christ, in whom the will of God stands revealed.

Love is not a vague emotion or passion. It is purposeful, intelligent, controlling the disposition. Christ is absolute in His authority, He does not share it with others. There are no compromises possible to a Christian. He judges himself and others by there being something of Christ in their daily walk and conversation.

John would put this lady and her children on their guard against certain wandering preachers who sought hospitality in Christian homes and used the opportunity to undermine the apostolic witness. Some of them said that Jesus of Nazareth was different from the Christ, and that the essential thing was the Christ principle. Others said that the incarnation could not be a fact, but was rather a vision. John calls this antichrist. There is a speciousness about it which deceives people, and before they are aware of it destroys a vital faith in the reality of the Son of God and the experience that ensues from faith in Him. The apostle does not underestimate the ability of these teachers. He warns that those who accede to their ideas will ruin their Christian lives. Fidelity to Christ brings peace and hope and joy. Let his friends guard themselves from going beyond the doctrine of Christ.

What are we to do with preachers who deny historic Christianity? While desiring that they may come to a knowledge of the truth we ought not to give them recognition as ministers of Christ. Do not

fraternise with them as though they were loyal! Do not condone false teaching! Do not open the door to its propagation!

Is such exhortation needed by Christian parents today? I think it is. I am the last man in the world to countenance attacks on loyal and devout scholars who seek to know the history of the Bible and to unfold its message with accuracy. Many a loyal servant of Christ has been cruelly used. But I do believe that historic Christianity should be safeguarded, and that preachers and teachers should be loyal to our Lord and Saviour Jesus Christ.

Our Lord and Saviour, we reverence Thee, and in Thy name we bend our knees this day! Feed us with the bread of heaven! Help us to see Thee in Thy Word! May we know that Thou art greater than the record, may we listen for the greater things Thou hast to say as Thy servants are able to bear them! Amen.

Wednesday, 8th. 3 John 1-4.

The author is probably the same man as wrote the second epistle. He may be calling himself "The elder" because that was his official title, or he may also have had in mind some reference to his age. Gaius, or Caius, was a common name among the Romans. Whether this man was an elder or bishop (that is, pastor) we cannot say. He was loved sincerely because he was a fellow believer in the truths of the gospel.

John wishes for him that his physical health and well-being may correspond to his spiritual well-being. Christianity is healthy-mindedness. It does not disparage vitality of body, but rather commends it as desirable to true spirituality. There is nothing languid about sainthood. A man suffering from dyspepsia or neurasthenia is not in the best condition either to preach or teach or engage in missionary activity. We need healthy bodies and healthy souls. To use Dr. Kelman's idea, we need open air religion.

See to it that your minister's reputation is safe in your keeping. See to it that the members of your church shall have reason to respect their minister. Put your brains into your sermons, be active in your pastoral visitation, be systematic and vigorous in your office routine, earn the respect of your parish. When you hear good things about a brother write him a note of encouragement and try to strengthen him for his task. Nothing gives John so much pleasure as to know that his converts, his church members, the men he has sent forth into the ministry, are making good. Courtesy is a Christian grace, and should be cultivated.

Our souls thirst for Thee, O living God, and we would find our rest, our dwelling place with Thee! Thy mercies are new every morning, and bring gladness to us. Thy faithfulness guards us during the silent watches of the night. Grant that we may never doubt Thy aid! Thou art with us to deliver us at all times. Amen.

Thursday, 9th. 3 John 5-8.

No greater praise could ever be won by a man than that in whatever matter he engages he is to be trusted to work faithfully. This man's work would bear inspection. His motives were Christlike, his work ever suggested Christ to those who beheld it. John had shared Christ's hospitality, he had seen Christ in contact with needy souls, and he says that seeing Gaius he is reminded of his Lord.

In nothing is a man's Christianity tested more than in his hospitality. You can receive a man, and yet not receive him. There are laymen who will entertain a Christian at a hotel, but not at home. They will send him to a club, but not receive him at their own table. They and their wives cannot have their freedom, the routine of their lives, interfered with by a minister.

Gaius was not of that type. He recognized that the visitor was an ambassador of Christ, that he was giving days to the service of Christ's people without fee or reward, that he needed kindly treatment and quiet comfort in order that he might be equal to the duties demanded of him.

The modern church is behaving in an unworthy manner in this respect. Note the treatment of the missionary home on furlough. His salary is less than that of a road sweeper in a large city. He is tired in soul and body, yet he is sent hither and thither, and seldom receives entertainment in the home of an influential layman. Note the way in which a church will receive a minister who comes to supply the pulpit. His sermons have to be prepared, he has to pay for a substitute in his own pulpit, he travels it may be far to preach the Word, he is sent to a hotel, and receives a fee which usually means a loss in out-of-pocket expenses. No one recognizes the courtesy he is showing to the church by coming. The officers think they are doing him a favor. It is not my habit to digress from our simple study of the text to ventilate a serious error in Christian behavior, but perhaps the need for a word of protest will be recognized. Let us learn to welcome all who coöperate in the extension of the gospel!

Our Father, we thank Thee that Thy love reaches unto our children, and that with them Thou hast made Thy covenant! They are heirs of the kingdom of heaven, and on them Thy benediction falls. Help us to bring them to Thee, and to consecrate them to Thy service! Bless the children of our Sunday schools, and grant that none of them may be lost to Thee and Thy church! For Christ's sake. Amen.

Friday, 10th. 3 John 9-14.

It looks as though a letter written to the church of which Gaius was a member, if not pastor, had been lost.

In those days there were various types of members, and some of them caused disturbances of the peace. Diotrephes had been converted from heathenism, and had won office in the church. Whether he was a minister or a lay officer, like a deacon or steward, we do not know. It looks as though he was leading a party in opposition to the minister. Whether the circumstances had arisen out of a question of doctrine or of polity we do not know. He is not charged with false doctrine, but with personal animosity arising out of an ambitious and masterful spirit. He had made a motion that the letter written by John should lie on the table, and had been strong enough to carry it. He not only refused to recognize the authority of his bishop, but also to receive those pastors and evangelists who were commissioned to visit the church. He was a partisan, and had determined that as he was in the saddle the church should be run to suit himself and his sympathizers. John intends to have it out with him.

It is not always wise to allow your church to be governed by a clique, rather than have the matter settled in a manner worthy of the best judgment of your fellow Christians from other sections of the church. Ministers ought not to be sacrificed to arbitrary men, nor ought churches to be sacrificed to ministers. We must see that only conditions are permitted which allow His Spirit to work.

On the other hand there were good men in the church like Demetrius and Gaius himself, men who did not cease to function as members because a masterful man was causing trouble. Do not permit your church to be ruined and the work of Christ neglected because some people are disturbing the peace! Remember your personal responsibility to your Lord!

We pray that the grace that is in our Lord Christ may abound toward us, and that the love of our Father in heaven may be our portion. Grant that the Spirit of God may be our helper and our guide into all truth! May we learn to live in unity with our brethren and all who love our Lord in spirit and in truth! Amen.

Saturday, 11th. Jude 1, 2.

It is generally agreed among scholars that James who wrote the epistle and Judas who wrote this were brothers of our Lord. We may judge from 1 Corinthians 9. 5 that he was a married man. He was probably younger than James. He was not an apostle, but traveled as a preacher and evangelist. Tradition says that his grandchildren were arrested under Domitian, and tried for sedition, but discharged. At that time they were peasant farmers holding thirty-nine acres of land. In their defence they said that the kingdom of Christ for which they looked was not a temporal nor an earthly kingdom, but celestial and angelic.

Jude's epistle is undoubtedly the basis of much in 2 Peter. Judas was evidently acquainted with Jewish literature other than the Old Testament. It was probably written about 75 A. D., some think from Alexandria or other place in Egypt, some from Corinth or Antioch.

The man who has entered into the secret of Christ knows himself as beloved of God. He has heard God's voice calling him to be at peace, to become reconciled. He was in the world just one of the mass of humanity when God challenged him, and he became a member of the body of Christ, and was made the object of providential care, one to be guarded for Christ at His coming. The early Christian was alert and eager for the coming of his Lord. To all such the salutation is given, Mercy, peace and love. Mercy is God's gift to men, peace is the divine defence for those who believe, love is the atmosphere in which the redeemed soul lives. There is no stint in the divine benediction. He ever adds more grace.

We present ourselves to Thee, O Lord, that we may be made pure and clean, and may be strengthened in fidelity and love! Grant that our weakness may turn to strength! When we have to climb along toilsome and gloomy ways, help us to rejoice in Thee as the God of our salvation! Amen.

Sunday, 12th. Jude 3, 4.

A great deal depends on the way in which you say things. You can reprove a man in such a way as to break his heart, you can exhort a child in such a tone as to antagonize it for ever.

Judas has a difficult task to perform. He comes to it at once, but in such a manner as to show that he is not censorious, but tender-hearted. Salvation is a precious thing, and must not be trifled with. He who knows its unique worth is going to guard it with prompt and earnest watchfulness. Judas knows that his readers are conscious of the value of the gospel, but they must not take things for granted.

It is sweet to dwell in the rest and peace of assurance and hope, but the Christian life is a warfare as well as a rest; and if we are to become mature Christians, and if we are to assure Christianity as a heritage of faith, we must bestir ourselves and strive to establish it. "The principles of Christian truth and life are not a passing fashion, but permanent and irrevocable. Such verses as these, however, do not mean that Christians are always bound to use

exactly the same terms and phrases, and practise just the same observances as the apostolic church. The essential principles are always binding, but the Holy Spirit guides each generation into an application and understanding of them suitable to its own needs" (Bennett).

Men had crept into the church who were insincere, who did not accept the Christian faith but were interested in the Christian atmosphere. These men claimed that Christian liberty was freedom from all enactments and restraints, that if you were sentimentally attached to Christ, or if you gave an intellectual assent to Christian ideals, you were free to do as you liked. They did not deny the gospel, they indorsed it; but their lives were a denial of all that Christ was and all that He taught.

Christ is Master and Lord. He dominates all things. He who would be a Christian must be willing to submit himself, body, soul and spirit, to the authority of his Lord.

Our Father, make us Thy servants! Grant that when we meet hearts that are burdened with fears we may comfort them with the gospel of hope, and lead them to a realization of the peace of God that passeth understanding! Help us to lead wayward feet back to the throne of mercy! For Christ's sake. Amen.

Monday, 13th. Jude 5-7.

We must not allow our memories to become blunted as to the more somber and ominous things in history. God is love, God does not will the death of the sinner, God commendeth His love toward us in that while we were yet sinners Christ died for us. That is the gospel. But God is a jealous God, and a consuming fire. His heart is against them that do wickedly. His wrath is kindled against the children of disobedience. This also is the gospel. For our hope lies in the moral government of the universe. Do not forget the fearful looking forward to judgment which history records!

God's ways with Israel were saving ways, but when those whom He led became wanton, saying the Lord would neither do good nor evil, His wrath was kindled and He destroyed the immoral. There is nothing capricious about these acts of God, they belong to heaven as well as earth. Everywhere and always God will not tolerate impurity, lying, fraud, injustice. The powers of evil are all in chains. Their movements are within definite limits. The only free spirit is God.

Accept the day of judgment as a fact, and regulate your life by it! The fires of God are real; see that they do not scorch you!

Remember, God is in love with goodness. It is His will that this universe should become the abode of goodness only, and everything tends to that end. If you would escape misery, be good, clean, upright, reverent. Follow in the footsteps of your Lord and Saviour Jesus Christ.

O God, Thy mercies are fresh as the dew! Every day we sin, but every day Thou showst us compassion. Every day we are burdened, but every day Thou dost bear us up. Grant us forgiveness, we pray Thee; deliver us from the tempter's power, sustain us with the bread of heaven, and help us to meet each difficulty with courage and strength! For Christ's sake. Amen.

Tuesday, 14th. Jude 8-11.

The profligate is an adept in coining phrases and making philosophies to justify or excuse his wickedness. He will pervert Scripture, such as, "To the pure all things are pure"; he will affirm that if the heart is right God will not be too hard on waywardness.

Judas is amazed at the effrontery of naming the name of Christ and at the same time trying to excuse self-indulgence. He calls them dreamers, those who are deluding themselves as to life and the attitude of God toward iniquity. Fools make a mock at sin; the enlightened man fears it.

There are three characteristics of evil, sensual men: they attempt to justify impurity, they ignore or set aside the lordship of God over behavior as well as thought and purpose, they undermine the influence and authority of the ministers and officers of the Christian church. You know how this is done in the theater and movies. Pastors, elders and deacons are depicted as sanctimonious hypocrites.

Judas is so conscious of the reality of the principles of good and evil, the kingdoms of God and Satan, and the risk that any man runs who contends with either, that he believes a good man will shrink from fighting sin save as he hides behind God. Even the archangel Michael, mighty as he is, needs the help of omnipotence in meeting the devil. But the wicked and lewd man fears nothing,—he rails against good men, goodness, and God. The wicked man behaves irrationally, and perishes in his folly. This is the testimony of Scripture, and it is corroborated in the experience of each generation.

Thy Word, O Lord, endureth for ever! It is a lamp unto our path. It brings joy and peace unto all who incline their hearts to its obedience. Its precepts are our defence against the fiery darts of wickedness. Its promises are our consolation in the midst of life's trials and difficulties. Grant, we pray, that we may reverence it in our hearts! Amen.

Wednesday, 15th. Jude 12-19.

When a bad man masquerades as a man of ideals, when a sensualist under the guise

of piety creeps into the assembly of Christians and sits down at their love feast, he is a menace and a danger, all the more to be feared because his true nature is hidden.

The word translated "spots" is literally "rocks." Judas is thinking of those hidden, uncharted rocks on which proud ships are wrecked. The early Christian love feast was very simple. It began in prayer, it was full of kindly interest, it ended in prayer and the Lord's supper. Each man was expected to take some part. He might sing or read one of the psalms, or an early Christian hymn, or his own verse. It is easy to see how a bad man could interject other songs and poems and practices. So the feast sometimes degenerated into an orgy.

Dissimulation is like putrefaction, or blight in a vineyard. It destroys all the fair promise of the springtime. It is like a mocking cloud in time of drought. It serves no purpose.

We are not to be surprised at the presence of those who rail at officers of the church who seek to maintain a pure and spiritual fellowship. It is not surprising that there are some men who fawn upon and flatter those who seem to have influence and who are apt to be a law unto themselves. They were known in olden times. They are always in evidence. They bluster, they bully, they think themselves somebodies when they are nobodies. We must not take them seriously. On the other hand we must recognize that their presence keeps many from joining the church. We shall never build up our membership if we do not stand for something distinctive and Christlike in behavior. Spirituality is a distinctive thing, and must be the outstanding feature in a victorious church as in a successful ministry.

O God, we thank Thee for the word of grace, beautiful and wonderful in its message! It is the gospel of love, and constrains us to the surrender of our all to Thee. It is the evangel of hope, and comforts, inspires, uplifts. It is the word of life, and sustains us amid all the changeful experiences of our career. Help us to hide it in our hearts! For Christ's sake. Amen.

Thursday, 16th. Jude 20-25.

We must make no compromises with ungodliness. We must not condone looseness and sensuality in the church of God. The world will not respect us if we do not respect ourselves. But our life must be not merely negative; it must be purposeful. We must build stately mansions for our souls. We must build for one another. A Christian needs a Christian world in which to express himself. He must pray for himself and others; he must consort with those who pray; he must let the Holy Spirit inspire his prayer.

Not only must he aim at a developing life, but he must keep himself steadfastly attached to God, building his thought and purpose on the fact of God's unutterable love for him and for the race. He must trust implicitly in the mercy that expresses itself in Christ.

When dealing with your fellow believers, if some of them differ from you, deal with them compassionately. Do not go off at a tangent! Even if you know that they are wrong, bear with them! If some of them are drifting, if they appear to be in danger and to be unaware of their peril, do not leave them to their fate,—snatch them out of the fire! You know the scorching flame of shame and disgrace which shall be theirs if they become sensual and impure; save them! Even to those who have fallen show the compassion of Christ! Let there be no hiding of your recoil from their pollution! Remember Tennyson's words about Geraint:

> There fell
> A horror on him lest his gentle wife
> Through that great tenderness for Guinevere
> Had suffered, or should suffer any taint
> In nature.

While we must help ourselves, ultimately the great fact that we are only safe as we are kept by Another will dominate us. Every one of us is likely to be tripped up, and it were foolish to ignore our peril. It is not in man to keep or direct his own way.

Bennett's paraphrase of the closing benediction is excellent:

"To Him who can keep you from being tripped up by the temptations which now assail you, and from being defiled by the impurity that seeks to thrust itself upon you, and can bring you out of the present trouble and humiliation with exceeding joy into the presence of His glory; to the one God our Saviour as there ever have been, even before all time, so may there be now, and unto all eternity, glory, majesty, dominion, and power, through Jesus Christ our Lord."

Our Father, we thank Thee for Thy care over us! Like the atmosphere is Thy enveloping presence. Our anxieties are very trivial in comparison with Thy universe of souls, and yet we believe that it is not vain for us to cast them all on Thee. Keep us in Thy love, we pray, and help us to believe that Thou art our guardian! For Christ's sake. Amen.

Friday, 17th. Matthew 1.

The problem of the authorship of this Gospel is bound up with that of Mark and Luke. There is no doubt that our Gospels were built upon apostolic tradition and upon various notes and documents written by people who were eye-witnesses of the doings of Christ. Mark's Gospel was probably the first to be written. Luke says

he used various documents in writing his Gospel. The same is undoubtedly true of Matthew.

None of the Gospels is biographical. Taking all four of them and arranging the material in days we only know what Jesus said or did on forty-five days of His life.

Moffatt comments: "Nature, says a great scientist, is never abrupt, and the aim of Matthew's story in the first two chapters is to show that even the new departure in the world's living, marked by the birth of Jesus, carried on the entire promises and purposes of God. Jesus was born into a Jewish family of Davidic descent, and born to fulfil the highest anticipations of the past. The Christian church inherits to the full the ancient promises of God's real presence; the incarnation of Jesus is the flowering of a seed which had lain in the soil of the older faith."

There are problems involved in the genealogy of Jesus which we shall never solve. Matthew's table was composed in an arbitrary fashion, omitting many of the progenitors of Jesus. Looking at the list itself what a view it gives of our amazing human problem! Here are the names of heroes and saints, great dreamers, thinkers, statesmen, warriors. Here are the names of wayward women and lustful men. Here are the great ones of the nation, and here are the poor. Here is a woman who was a Moabitess. What could you expect from such antecedents? If the birth of Jesus had been ordinary the story would have been a different story. But because God came to our rescue, out of such elements He could make a new beginning. And that in itself is a gospel for you and me.

We praise Thee, O Lord, for the salvation which Thou hast brought into the world! We pray for grace to make it known. May we publish the good tidings as those who know the wonders of Thy love! Teach us how to speak; make us wise to win souls! Amen.

Saturday, 18th. Matthew 2. 1-12.

There are certain errors in our Christian chronology. Herod died B. C. 4, and therefore Jesus was born before that time. We do not know the day or month. The reference to the shepherds suggests the springtime. December 25 may have been chosen as an anniversary to supersede a pagan by a Christian festival.

The magi probably arrived after the presentation in the Temple, for it is not likely that Joseph and Mary would take the Child to Jerusalem after Herod had slaughtered the babes of Bethlehem. If this were so, Jesus would be more than forty days old when they arrived. Apparently Joseph and Mary had their own house by the time the magi arrived.

The magi were a priestly caste of Medes, observers of the heavens, students of nature, worshippers of God. Whence they came we know not,—possibly Chaldea. Men everywhere throughout the East in those days were looking for a great king to arise from among the Jews.

What are we to say about the story? Those who take it literally find difficulty about the star. The story told by Matthew is clearly supernatural.

It shows that the whole world was interested in the advent of Jesus. Those who ought to have been alert and eager to receive Him were oblivious of His coming, crowded Him out of the inn, greeted Him with cruel hate, butchered many innocent babes in the hope of defeating the purposes of the Almighty. Cupidity is a terrible sin. Those who had reverence in their souls made a long and hazardous journey to greet the divine visitant, and did not turn back when they found Him among the lowly. These magi were men of learning, scientists, yet not losing their sense of wonder and of awe. As to the unspeakable Herod, have we not known within our own souls the pretense to worship and the will to destroy? It is difficult for us to make the great surrender, to dethrone self, to enthrone Christ.

The gifts the magi brought have been described as wealth, devotion and love. Our Christ is worthy to receive all these. Have we laid them at His feet?

Let us pray with Isaac Ogden Rankin:

We thank Thee for Thy leadership and call, Lord Jesus Christ; for Thy challenge to our lassitude, Thy summons to adventure and attainment; yea, even for the taking away of old familiar leaned-on aids and props that we may go forth courageously in more intimate companionship of faith and love with Thee. So let it be in all the overturning of the life that now is, and in the hour of our departure hence to be where Thou art with Thy people! And in this faith, O Lord, make all Thy people glad! Amen.

Sunday, 19th. Matthew 2. 13-23.

Our modern dreams are a problem for the psychologist and the physiologist. They seem to be erratic and irrational. If we were to sleep in the embrace of God it may be that in the night season He would instruct us, and we should arise in the dawning to walk in ways His wisdom had assigned. The magi were capable of such suggestion, and so were Joseph and Mary.

Egypt is the land of mystery. "Ever since Joseph went down into Egypt that land was the hiding place for God's servants. Out of it He called His Son." As to the significance of prophecy Bruce says: "It is with prophetic references as with songs without words. The composer has a certain scene or state of mind in his view, and writes under its inspiration; but you are not in his secret, and cannot tell,

when you hear the music, what it means. But let the key be given, and you find new meaning in the music. The prophecies are the music, the key is history. Given the prophecies alone, you could with difficulty imagine the history; given the history, you can understand how religious fancy might discover corresponding prophecies."

Nazareth was about fifteen miles from the Lake of Galilee. It was a hill town between Carmel and Tabor. It was so despised that no one imagined it might be the home of a Child destined to subdue and hold in thrall the whole human race. Just what prophecy it was which connected the Messiah with Nazareth we do not know. Horton says: "We must at least think of Nazareth as the symbolic word for that humility which shuns the eye of men and that humility which excites their contempt. One of the main hindrances to faith in Christ is the ambition which seeks honor from one another, and not that which comes from God alone. 'He shall be called a Nazarene' has therefore a spiritual meaning for every believer in Jesus."

We pray, O Lord, that Thy Spirit may bend over us as we kneel before Thee! Grant unto us the habit of prayer! Restrain us from trifling! Grant that all vagrancy of thought may be expelled, and that we may set our mind on things above! May we learn to serve Thee with singleness of purpose! Amen.

Monday, 20th. Matthew 3. 1-6.

What are we to understand by "In those days"? Simply the days when Christ was about to begin His work. A personality appeared who found himself in relation to the work of God and His testimony to Jesus. John occupied the stage in so conspicuous a manner that even Josephus has to take notice of him.

John was a preacher. The Hebrew word "Kri" is our word "Cry." The prophet of old was content to be unnamed, desiring only to be known as a voice that cried, heralded the coming of the gospel.

John was the herald of Jesus, and that is what every true preacher knows himself to be. Such a preacher will get his crowd. It will follow him to the desert. The weakness about modern preaching is that it seems to require a pulpit in an attractive edifice. It is not aglow with eager zeal for the scattered multitudes of the alley and the boulevard.

John cried: "Repent ye! Change your lives, confess your sins, abandon them!" Jesus used the same word, but gave it fuller significance. Repentance implies sorrow for sin, its confession to God, and where possible its acknowledgment to the person injured by its expression, and a turning to new habits, motives, desires.

John's baptism was "a very natural symbol of a clean life ensuing on repentance. The later Jewish practice of subjecting proselytes to a complete submergence beneath water may have been observed before John, but direct proof is wanting. Not only is John's baptism very distinctive, but it is the first baptism that emerges into clear historic light" (Horton). The confession of grievous individual sins at the time of baptism shows how deeply the souls of men were stirred by John's preaching.

We would offer unto Thee, O God, the sacrifice of praise! Thou fillest the earth with beauty, Thou causest it to abound with riches. We acknowledge Thy bounty, Thy loving-kindness, and tender mercy. Thou also satisfiest the hungry soul, and feedest it with heavenly manna. Help us to feed upon the Bread of heaven! Amen.

Tuesday, 21st. Matthew 3. 7-12.

It is strange to find the Pharisees and Sadducees so early in association against spiritual religion. It may be that here they were agitating the multitude.

The Pharisees were not a numerous sect, but they were most zealous for the law and aggressive in their assertion of ceremonialism. The Sadducees were very influential, but astute and worldly-wise. They began by affirming that it was unworthy to think of rewards beyond the grave. Ultimately they denied the resurrection. They accepted the authority of the written law, but repudiated tradition. Why should such men mingle with the throngs of penitents? If the Pharisees were so good that they need not fear the judgment why did they not stay at home? If the Sadducees were so wise that they knew there would be no judgment why did they follow John? If they would join the throng let them show themselves worthy by bringing forth the fruits of repentance, making amends to those whom they had wronged.

The Pharisees were trying to revive a narrow nationalism. They had not caught the new spirit that breathed through some of the later psalms and prophecies, that the kingdom of heaven was universal. They imagined that if a man were a loyal Israelite he was sure of being in the kingdom. They were sure that there was only one way by which a man could enter the fold. John taught them that God's purposes were universal, and that they were to be spiritually known. The day of judgment was nigh. He was but a forerunner of the Messiah. The august presence of the Lord made him sink into utter insignificance, he not being worthy even to take a menial place in His retinue. In that day the baptism would be with spiritual fire.

What are we to understand by these words? Bengel says: "The Holy Spirit has a fiery energy, and this fire was seen in Acts 2. 3." Slater says: "As the images which represent the instruments of purification are two,—the fan to winnow the

chaff from the corn, the fire to consume it,—it gives a good sense if the word 'spirit' is taken in the ordinary sense of 'wind.' John was not familiar with the later doctrine of the personal Spirit."

There is something solemn in the idea of Jesus as a consuming fire. Horton says: "John was correct in thinking that our Lord is a consuming fire, the love that burns with a destructive power against all that is opposed to love. As the object of the farmer is to get the pure wheat from the chaff, so it is Christ's object to get pure souls, aflame with love, free from the dross and the impurities which depreciate them."

Holy art Thou, O Lord, and before Thee the cherubim and seraphim continually prostrate themselves! We are impure and unworthy, and know not how to come to Thee; yet we know Thee, Thy love and grace and power, and therefore do we praise Thee. We pray for grace to worship Thee in spirit and in truth. Amen.

Wednesday, 22nd. Matthew 3. 13-17.

Why did Jesus come to be baptized? John's baptism was unto repentance and remission of sins. Had Jesus any sins to confess? As Lord of the kingdom of heaven why did He submit to the rite of initiation into that kingdom?

We must remember that Jesus was human as well as divine, that He had undertaken a work and a discipline which involved all the hazards of our humanity. He was to learn obedience, He was to grow in wisdom, He was holy and sinless, but He must maintain that holiness and sinlessness in the face of all the temptations that beset our human career. He must be faithful to God, even when fidelity demanded an awful price. In His baptism He accepted fellowship with sinners who had confessed and turned from their sins. Love upheld Him to give Himself fully to those who sought to escape from sin.

John would have hindered Him. Wesley says: "It becometh every messenger of God to fulfil all His righteous ordinances." The righteousness Jesus thinks about is not merely outward conformity but inward purpose.

Horton says: "With Jesus also the baptism precedes the descent of the Holy Spirit. It is with the act of obedience that the revelation comes. The temptation is to wait for the revelation before obeying. Many after adult baptism have experienced this opening of the heavens. Many more have experienced it after the simple and emotionless fulfilment of some demand of God."

John saw the Spirit as a driving wind and an unquenchable fire. Jesus saw the Spirit as a brooding dove. Apparently the testimony of God was heard by Jesus and the Baptist only. The Father bears testimony to His eternal delight in His well beloved Son. Jesus knew that His Father had accepted Him and endorsed His purpose. Milton says of Cromwell that he had gained his conquests before he began his public career by the conquest of himself. In a vastly truer way that is the explanation of Christ. He stepped forth with calm assurance to do the work to which He was committed.

Our Saviour, we would walk with Thee this day! Grant unto us a knowledge of Thy purpose, give us grace to toil by Thy side! May our eyes be opened to see men as Thou didst behold them, may we be to them as those who bring to their remembrance Thy love and compassion! Amen.

Thursday, 23rd. Matthew 4. 1-4.

The temptation of Jesus is linked with His baptism, and was its necessary consequence. Because of what the baptism committed Him to He was tempted. During thirty years Jesus had been pondering on human sin, God's love, and the way to the realization of the eternal purpose. No one can know the heinousness of sin like one who has never sinned. Jesus was pure in heart, and therefore recoiled from the shame of impurity. Jesus could not work the works of God for us if He remained aloof from us.

As Jesus came up out of the water the Spirit of purity, love and peace had descended upon Him as a benediction on His fulfilment of righteousness. The Spirit of God now impelled Him to seek the wilderness. He must go apart until He finds Himself. He must be separated from men until He knows how to relate Himself to them in a way to fulfil the will of God. John sought the wilderness to chasten his spirit. Jesus was turned toward it in order that He might learn how to express the purpose of God. He did not at once embark upon His mission, but first found and understood Himself in relation to it.

During forty days and nights Jesus was tempted. All that was involved we can never know; the details were withheld. Jesus merely made known the three elements in the struggle. It was a terrible struggle. Jesus faced the problems involved in His mission, encountered all the strategy of Satan in his effort to frustrate the divine purpose. There was nothing unusual about it. Was it possible for Him to be identified with us, yet not to sin? Never had man won the battle before; could it be won now? Jesus won His battle, won it by referring every problem to the Word and the will of His Father.

"If Thou be God's Son,"—the challenge came when He was exhausted with hunger and strain of conflict. Was Jesus doubting His sonship? Was Satan suggesting a doubt? Hungry, exhausted, yet God's Son! Satan is suggesting that Jesus think about Himself and His own need. There is in

the suggestion what one has called the paralysis of doubt and the impulse to self-assertion. Jesus meets His temptation by simple, utter dependence upon God. Stewart says: "Doubt and presumption are the opposite ends of the one swing of the pendulum of an unsettled heart that fails to sink to rest in the central will of God. Broadly stated in general terms, the heart of this temptation was its incitement to put bodily life and physical interests before trust in God and obedience to Him."

Our Father, we would embark upon the life and service of the day with the blessing of Thy peace and love upon us! Grant that wherever we may walk we may know that Thy eye is upon us, and that Thou carest for us! If our vision is blurred, if our faith is weak, let us know Thy aid! For Christ's sake. Amen.

Friday, 24th. Matthew 4. 5-7.

Jerusalem was probably the loftiest capital of the ancient world. The pinnacle of the Temple may have been the royal porch described by Josephus when he says if anyone looked down from the top of the battlements he would be giddy, while his sight could not reach to such an immense depth, for he would look right down into the deep Kedron valley.

Jesus is again tempted to think of self, and to assert self. Will He use the powers and resources of the world, the legions of angels, the power to escape the cross, the assertion of His deity? Was Jesus carried bodily to the summit of the pinnacle, or did He arrive by an inward urge? The text implies the former. How it happened we do not know. We believe that the life of God in the soul of man is the guarantee of ultimate superiority to material bondage. This is the implication of the passage we are studying today. Yet if we take the surface meaning it seems to lessen the force of the temptation, for it was quite as spectacular to fly up as to fly down. I therefore lean to the second idea that something impelled Jesus to climb to the pinnacle of the Temple.

Satan attacks Jesus as God's Son, and would have Him exercise His deity rather than His humanity, win as God rather than as man. Stewart suggests that it is the prince of the power of the air who speaks, that he had carried Jesus to the pinnacle, and now taunts Him to show that God could take care of Him as well as the devil. He says the devil is guilty of a monstrous intrusion between Jesus and God, and this our Lord repels and resents in His answer: "Thou shalt not tempt the Lord thy God."

Slater says: "On this consecrated spot the appeal to the sacred Word would have commanding force. There, if anywhere, such a promise of special providence might be tested. Jesus was not to be led captive by appetite like one of the crowd, but religious enthusiasm might bring Him to destruction."

"Was He to live among men giving signs and overwhelming them with proofs of the supernatural?" asks Horton. "No, here the question was settled. He would not attest His sonship by miracles; He would manifest it only by itself. He would, as Son of God, live the ordinary human life, exposed to all its accidents and sufferings. By this decision Gethsemane and Calvary became possible."

O God, we would render unto Thee the homage of our souls! Grant that all our efforts being according to Thy will may be prospered by Thee! Help us ever to aim at that which is good and true! If in anything our minds are set on evil do Thou turn us unto that which is right, for Christ's sake. Amen.

Saturday, 25th. Matthew 4. 8-11.

"He whom baser passion cannot seduce," says Slater, "nor religious enthusiasm mislead, must belong to the superior few. In such characters the consciousness of power is often attended with ambition. Jesus the carpenter's son had listened to the popular demand for a deliverer, and all that was wanted was publicity and some social authority. These were promised: 'All these will I give Thee.'"

We must see the force of this temptation first in the current opinions of the Jews as to what manner of rule the Messiah would establish. Their ideas were mainly those of the second psalm. Now if Jesus would espouse the spirit of this world He might win His way to universal dominion. He could build an empire that would circle the globe. He could utilize every natural resource. Power, force, is the key to dominion. Let Him adopt the methods of the politician and the warrior! Whatever and wherever the mountain might be, the suggestion was to despotic rule. But the soul of Jesus recoiled with horror from such methods of winning a kingdom. If His kingdom had been of this world His servants would have fought. Being a kingdom of truth it wins its way through reason and affection.

"Dr. Bruce thought that the devil left Him as a visionary who was too simple to interfere much with his designs," says Horton, "and that Christ gained the universal empire by spiritual methods which Satan could not understand and therefore did not fear. But the reason why the prince of this world left Him is given in John 14. 30. Angels came and ministered unto Him as they did in Gethsemane, and would have done so more visibly if He had wished, Matthew 26. 53. Whenever we are come to Jesus we are come also to innumerable hosts of angels."

Our God and Father, we thank Thee that Thou unfoldest life's way for us, and we

also thank Thee that Thou knowest every fault that lurks within, and dost not permit it to go unchecked and unrebuked. Help us to heed Thy reproof, and to put on one side every besetting sin! For Christ's sake. Amen.

Sunday, 26th. Matthew 4. 12-17.

Just how long Jesus stayed in the vicinity we do not know. He appears to have stayed long enough to attach certain of His followers who had become disciples of John the Baptist, namely, Andrew, John, Philip, Peter and Bartholomew. Some think He stayed there five or six months, then went into Judea preaching and making disciples, and stayed for some weeks or months, going into the Temple and upsetting the tables of the money changers, and doing wonderful things. Then He went through Samaria, and won the wayward woman to virtue and godliness, and spent two days in preaching to the people of Sychar. Then, possibly a full year after His baptism, He reached Galilee and began the ministry referred to in this passage. These conclusions are reached by those who follow the chronology of John's Gospel.

Can it be that Jesus first planned to make His headquarters in Jerusalem, but was hindered through the animosity of the rulers, that He then went to His home city of Nazareth, and again was despised and thrust forth, and therefore took up His abode in Capernaum?

A prophet's dreaming became a Saviour's ensign. Light in darkness, that is the keyword to the world's experience of Christ. A benighted humanity sees a clear light, discovers in Jesus the way of understanding. As Plumptre says, "when Matthew looked back on the change that had come over Capernaum in the arrival of the prophet of Nazareth,—a change extending to his own life,—these words seemed the only adequate description of it. Here was the very scene of which Isaiah had spoken, the old border country of Zebulon and Naphtali. To him and to others who had been in the darkness of spiritual ignorance, neglected and uncared for, as sheep gone astray in the dark valley of death, there had sprung up a marvelous light."

O God, we thank Thee that Thy name is love! Thou didst commend Thy love toward us in that while we were yet sinners Christ died for us. We would awake from sin, and turn unto Thee for pardon and cleansing, that out of pure hearts we may sing Thy praise. Grant us this favor in Christ's name! Amen.

Monday, 27th. Matthew 4. 18-22.

Jesus had met these men before. Now He would attach them to Himself and His cause as His agents and representatives. Later He will give them still more to do. They had sat at His feet as learners, now they must subordinate the catching of fish to the larger and more important task of catching men. In a little while He will sever them entirely from other vocations to the supreme task of apostleship.

He does not ignore what those men have been in appointing them to their new tasks. A fisherman will still ply his craft, and in waters that require knowledge and skill. A scribe will still remain a penman, only instead of entering dues and taxes he will record beatitudes. Jesus enlarges and enriches life.

Nothing is so ennobling as the catching of men. It ranks such craftsmen among the immortals. As Chalmers said, devotion to a person is the dynamic of the Christian religion. "Come ye after Me" is always the Master's challenge. We are to be His followers, His imitators. Success comes to those who learn His methods. He knew what was in man, He searched for hidden things in the heart, He challenged by a great vision, He made old men ask eager questions about new beginnings to their lives, He stirred people to naturalness, and would have their emotions released in noble and pure ambitions. He spoke to multitudes as if they were individuals, and always addressed Himself to the facts that were most real to them. Oh, to be like Him in taking living men!

O God, we thank Thee for the light of life, for the illumination of our pathway by the light of truth! Wilt Thou help us to hold forth the word of life so that men may see its shining? May they see Christ in us, so that they cannot but trust Him! Amen.

Tuesday, 28th. Matthew 4. 23-25.

Jesus had now attained an influence in all the region of Galilee that made Him the supreme person of His time. Wonderful as were His acts of healing, more wonderful were His words. The healing of men was a sign of that which was to be when His words were enshrined in human hearts, and all men had surrendered to their fulfilment.

Dummelow says: "Synagogues had their origin during the captivity, and rapidly became a general institution after the return. In the time of Christ there was a synagogue not only in every town, but in every village large enough to afford a congregation of ten adult men. The synagogue was primarily a place of worship, but it was also a center of government, its members forming a local self-governing body."

Here is a model for a church. Let the church dominate the life of the community, touching the life of the people at every point. Yet it must never belittle its worship. Our world is languishing because it knows not God, and it must always lay

just emphasis on preaching. The knowledge of the gospel is the clamant need of every individual and community.

The fame of Jesus spread all over Syria. His audiences soon outgrew the synagogues and constrained Him to take to the hillside and the seashore. There was no disease of the brain, no affection of the nerves, that He could not and did not cure. He does not repudiate disease, does not ignore its significance, but He does deliver from it.

Jesus always has been a magnet for humanity; never more so than today.

Our Father, we wait for the blessing of joy and peace! As we go along life's way we need refreshment and shelter such as Thou alone canst afford. Let us know that Thou wilt go with us, and wilt grant unto us the fruits of salvation! For Christ's sake. Amen.

Wednesday, 29th. Matthew 5. 1-4.

This sermon is so similar to that recorded by Luke that it seems probable that it is simply a different report of one incident. Matthew gives certain amplifications and explanations which were not in Luke's report.

Every word in it derives significance from the preacher. Jesus was the sermon of which the words are an interpretation. That is what every true sermon ought to be.

It was not addressed to the multitudes, but to the disciples. It was delivered in the middle rather than at the outset of Christ's public career. The multitudes made it difficult for Jesus to do all He felt necessary for His disciples, and therefore He withdrew to the solitude of the mountains, and there sat down with the group around Him, and began to teach them wondrous things.

Who are the poor in spirit? Not necessarily the poor in purse. Many a mendicant has exhibited a cupidity that was despicable. Many a rich man has lived aloof from his riches. Jesus is revealing the essential spirit of Christianity. Happiness springs from circumstances, blessedness from condition. Happiness is hazardous, blessedness is a sure possession. Live apart from your possessions! Hold them, and do not let them hold you! Recognize yourself as having no resources in yourself to give you satisfaction. Find your life in God. So shall you have the kingdom of heaven which is spiritual. "The blessing of the Old Testament is prosperity; adversity is the blessing of the New, which carrieth the greater benediction."

Who are the mourners? Do they mourn for sin? Or because of suffering at the hands of persecutors? Jesus refers to acute sorrow. Dummelow suggests (1) those who mourn for the sorrow God sends or permits if received with humility and submission; (2) those who mourn for the sorrows of others out of Christian sympathy; (3) those who mourn for sin with a godly sorrow; (4) those who mourn for the sins of others and pray for their conversion. To such comfort shall come. They shall be strengthened and consoled. Comfort will come from the exercise of the spiritual faculty and from the consciousness of growing more like God.

O Lord of wisdom, truth, and light, we pray for Thy presence and help! Grant that we may walk in Thy paths and obey Thy commandments! Help us ever to look for Thy glorious appearing, and to shape our lives so as to meet Thy approval. Amen.

Thursday, 30th. Matthew 5. 5-7.

Who are the meek? Are they those who have the passion of resentment under control? Is meekness a greater power in the world than pride? We have seen pride of race, pride of intellect, pride of power, and they have led to animosity and war. Those who cherished them have been broken. If meekness means self-control it is by no means weakness. If it means power to live above ambition we do not wonder that Jesus said it would conquer the world. Richter said the English inherit the sea, the French the land, the Germans the air. If so it is a precarious fortune. God is on the side of the man who can rule his own spirit, and to him the earth shall be given.

What is it to hunger and thirst after righteousness? It is a whole-hearted desire for what is right. A desire without alloy, a desire that has no temporizing and no compromising in it. When a man finds his meat and drink in what is just and equal he shall find life a satisfying portion.

Who are the merciful? Horton says: "Christ is the merciful and faithful high priest. Mercy is God's property, and is conferred of His grace. It droppeth as the gentle dew from heaven. But Christ was particular to show that the unmerciful servant shall not obtain mercy, and here the converse is declared,—the merciful man shall. God's mercy is not bought, but it is conditioned."

God pities those who pity others. We all know how much we need it. Remember that your brother needs pity, and do not withhold the gift. God notices how you feel toward the other man.

O God, if Thou art with us we will fear no foe! Though a host should encamp against us we will not be afraid. If it seems as though we were committed to carrying a great burden, help us to shoulder it bravely; if our eyes are filled with tears, help us to see Thee through our tears! So shall we come off more than conquerers! Amen.